THE Communicant's Guide: SHEWING *A Safe and Easie WAY* TO THE Lord's Table: In Compassion to The Poorer and Weaker Sort OF CHRISTIANS.

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1 Cor. 11. 31. *If we would Judge our selves, we should not be Judged.*

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TO THE

Chriſtian Readers:

More eſpecially to thoſe who belong unto my Charge; for whoſe Help this Book is principally intended.

My Dear Friends,

I Hope none of you will think me ſo vain, as to publiſh this Little Book for this Reaſon, That I ſuppoſe there are not many better of the ſame Subject, and for the ſame Uſe, already abroad in the World. I well know, that there be very many; and not a few of them ſo *excellent*, that if you had them, and knew how to uſe them, this that I now preſent you with might well ſeem to be ſuperfluous, if not contemptible. But, I hope, till you can be better provided, it may be very uſeful to you, at leaſt in this.

that it may help to fit you for the uſing of thoſe better: and if this only be the uſe of it, you ought not to deſpiſe it.

The true Reaſons then, why I thus tender you my Service, are thoſe, which ſome of your ſelves have often prompted me with. When you have been admoniſhed to prepare your ſelves carefully for the worthy Receiving of this Holy *Sacrament*, you have been ready to ſay, That you wanted good helps and Books for that purpoſe, and you continue ignorant for want of Inſtruction; for though you hear *Sermons*, and have been *Catechized* in publick, and have been examined and inſtructed privately too by the *Miniſter*, yet your Underſtandings being dull, and your Memories weak, you are not much better for all this, becauſe you want ſuch *Books* to read as may help you more fully to underſtand your Duty. This is a *Pretence*, and no more than ſo, in very many, whoſe Love to Sin, and Careleſſneſs of their Souls and all their ſpiritual Concerns, is indeed the real cauſe of their

their Ignorance and Unfitneſs for this and all other religious Duties. To remove this *Pretence*, and that you may not delude your ſelves to your utter undoing, by thinking you have a ſufficient Excuſe for not doing ſo neceſſary a Duty, when you have none, is the cauſe of my preſenting you with this help to the doing of it.

Some of you ſay, *That the moſt excellent of thoſe Books already extant to this purpoſe, are too dear, and you are not able to buy them.* Herein ſome of you ſpeak the Truth; ſuch I mean as have not wherewith to buy Bread for their Mouths, or Cloaths for their Backs. But the moſt of them who thus plead their Poverty, ſay no more in effect but this: That they think their Money better beſtow'd in a *Lace* or *Riband*, a Cup of *Ale*, or a Game at *Cards*, than on their *Souls*, which were ſo dear to *Chriſt*, that he paid his moſt precious Blood to redeem them.

Others ſay, *That thoſe Books are too learned and hard for their Underſtand-*

ing, and they should be no wiser for them if they had them. And indeed there is too much Truth in this: yet are there not wanting such as are so plain and easie, that it can be nothing but your unacquaintedness with the very *Principles of Religion*, that makes them seem hard. If you were concern'd to understand any other Language than that of the *Plow* and *Cart*, or thought it as needful to discourse sometimes of matters relating to *God* and your own *Souls*, as to talk to your *Horses* and *Oxen*, you might soon learn much Good from the Books you thus complain of.

Some of these Books, you say, *are too long and tedious.* And it is true, that some of them are longer than they should be for the use of the weaker sort of Christians. But it is no wonder if every good Book seem too long to them who have no Delight in Goodness, and to them that are weary of hearing a short Sermon of an Hour, or it may be not so much. A Book that will cost them some days to read

read it over underſtandingly, muſt needs be very tedious indeed. They that think all their time little enough to trade and drudge in for the World, or their ſwiniſh Luſts, cannot ſpare much of it for their Souls without grudging and weariſomneſs.

Now that you may not henceforward have any colour for ſuch Pretences, I here offer you one that is, if I miſtake not, every way fitted to your Condition and Capacity, for it is *cheap*, and *eaſie*, and *ſhort*; and yet, I hope, ſufficient to teach and direct you in your Duty. I herein endeavour to manifeſt my hearty Love and Care for your Souls and everlaſting Welfare: and if I had no other Reaſon for writing and publiſhing it but this only, that I deſire to ſhew my Readineſs to ſerve you, and to caſt in my ſmall Mite amongſt thoſe that offer more largely out of their Abundance, towards the enriching of your Souls, I may, I hope, be at leaſt excuſable.

But, alas, what better will you be for my Kindneſs if you will not make

uſe of it! This Book, nay all the Books in the World, will not make you *Chriſtians*, or *worthy Communicants*, by lying by you, or by a careleſs reading, without underſtanding, applying, and practiſing, no more than your Meat will nouriſh you without eating it. Some few Years ago I gave you, for the ſame Reaſons which move me now to give you this, a ſmall Summary both of your Faith and Duty, called, *Chriſtianity in ſhort*; which hath with very many found a welcome much above my Hope or Expectation; the worſt Entertainment it hath met with, is from ſome of you for whoſe Benefit it was chiefly intended, and who had it *gratis*. The Reaſon why it hath been ſo coldly entertained at home whilſt it was ſo welcome abroad, I am apt to think is this, That you know me better than Strangers do, and ſeeing my Infirmities daily, do more ſlightly regard my Endeavours than they who ſee them not. But remember, I pray you, it is the *Doctrine* of your Bleſſed *Saviour*, that in both

that

that little Book, and this I commend unto you, and not my own *Example.* Make but use of that as you ought, and my Failings, what hurt soever they do my self, shall not hurt you.

One thing you are to be here minded of: You read things of this nature so imperfectly and so heartlesly, that little of what you read remains with you. An obscene *Ballad* or *idle Tale-Book* you can read with Delight; and though imperfectly at first, yet you read them so often, till you grow too perfect in them to your own great Hurt. Why take you not the like Pains in these Helps of Religion? Because you take no Pleasure in Religion, nor care much what becomes of *God's* Honour, or the Salvation of your Souls. This is too sad a Truth, and you cannot deny it. Your drowsie reading makes all good Books mere Non-sense to you.

If it were not so, you would never be weary of learning your *Christian Duty*, nor of practising it neither; and you would particularly never rest till

you understood the right way of coming worthily to this heavenly *Banquet*, unto which I here direct you. Whenever men are *Christians* indeed, they will set a greater Price than now they do upon this unvaluable Token of *Divine Love*; and they will be ashamed to think that the *Table of Devils* should have so many Guests, and the *Table of the Lord* so few.

I have here very plainly, shunning all Disputes and Niceties, laid the whole Duty before you, with the necessity of it, and the way to perform it aright; I have also removed out of your way all the Rubs and Mormoes which are apt to hinder or affright you. Nothing can be wanting but a *Will* in you to be *Christians*, and to live so now as that you may live eternally. This is that which I cannot give you, but must not cease to beg it for you of the only Giver of all good Gifts, nor to beseech you, by the Mercies of *God*, that you will by all means endeavour after it.

To

To the Grace of *God* I do mo heartily commend you in my Prayers, beseeching him to bless this poor Endeavour to the eternal Good of your Souls.

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THE WAY TO THE Lord's Table.

CHAP. I.

The neceſſity of receiving this Sacrament.

REverently and Devoutly to receive the *Sacrament* of the *Lord's Supper* is ſo indiſpenſable a Chriſtian Duty, that whoſoever refuſeth to do it, doth no leſs, in effect, than refuſe Salvation, and renounce his *Saviour*.

There

There is no Salvation in
Acts 4. 12. any other but *JESUS CHRIST*: No man co-
John 14. 6. meth to the *Father* but by him. There is no Salva-
Heb. 5. 9. tion by *Christ* for those that keep not his Command-ments; but as he is the Author of Salvation to them that obey him: So
2 Thes. 1. 8. will he come to take Vengeance on them that obey not the Gospel. And his express Command he hath left us in these plain Words, *This do in Remembrance of me*, *Luke* 22. 19. 1 *Cor.* 11. 24.

He that hath given us
Rom. 9. 5. this Command is GOD
Col. 1. 16. over all, blessed for ever.
1 Cor. 6. 19. The great *God* that made
1 Pet. 1. 19. us; the good *Lord* that
Matt. 28. 18. bought and redeemed us
Matt. 17. 15. with his own most precious Blood; he to whom
Acts 3. 22. *God* the *Father* hath given
John 15. 9. all Power both in Heaven
10. and in Earth, and hath command-
13.
Rom. 5. 6.
8.

ed

ed us to hear him in all things whatsoever he saith unto us. It is the Command of a dear Friend, who loved us as his *Father* loved him, who hath called us Friends, and laid down his Life for us in pure Love; and hath assured us, that if we keep his Commandments we shall abide in his Love. The Command of this dying Friend, when he was going to reconcile us wicked Rebels by his own bloody Death unto *God*, was this, *This do in Remembrance of me.*

When dying for us, he bequeathed unto us Pardon, and his *Spirit* and eternal Life, this he required of us, that by *doing this* we would preserve alive a loving and thankful Remembrance of him, and *shew* his Death, and his Kindness therein to our Souls, till he come again to receive us to himself, and put us into full Possession of eternal Glory. And how shall we then look him in the Face if we have refused to *do this?* 1 *Cor.* 11. 26.

In this *Sacrament* he offereth us *himself* Crucified for 1 *Cor.* 10. 16.

us,

s, his *Body* and *Blood*, the moſt choice Token of his wonderful Love. Can we refuſe it, and not renounce his Love and Friendſhip thereby?

1 *John* 1. 3. Thus would *He* have us declare our Fellowſhip with the *Father* and the *Son*, and with the 1 *Cor.* 11. 17. Holy *Apoſtles* and all *Saints*, as joynt Members of his one *Body* the *Church*, by feaſting together at his *Table* on this one *Bread*. Can we refuſe to do this, and not renounce all Fellowſhip with the *Father* and the *Son*, and *the Communion of Saints?*

Two ſolemn *Rites* he hath inſtituted as peculiar to his Religion, *Baptiſm* and the *Supper of the Lord*; whereby we are to own him openly before the World, and profeſs our ſelves in *Covenant* with him. As he then that refuſeth to be *Baptized*, refuſeth to be a *Chriſtian*; ſo he that having been *baptized* refuſeth this other *Sacrament*, doth in effect renounce his *Baptiſm*, diſown the *Covenant*, apoſtatize from *Chriſt*, and caſt off the Profeſſion of *Chriſtianity*.

He

He hath not commanded us many chargeable and troubleſome Sacrifices, ſuch as the *Jews* offered; nor the Blood of our Sons and Daughters, which the *Gentiles* grudged not to offer unto *Devils*. The Coſt we are put to is of a little *Bread* and *Wine*; the Pains we are put to, is, with holy and thankful Hearts to *take, eat*, and *drink*, in Remembrance of our *Saviour*. Can we now diſobey ſo eaſie a Command of the *God* of Heaven and Earth, the *King* of the World, the *Redeemer* of Sinners, the only *Saviour* of Souls, and not renounce *God*, our *Saviour*, the *Chriſtian* Religion, and all our claim to Salvation? No, 'tis very plain, that tho' the want of this Sacrament, when it is deſired but cannot be had, is no Sin, if not occaſioned by our Sin; yet the wilfull neglect of it is no leſs than a damning Sin, unleſs there be no ſuch thing as Damnation, and the Goſpel be a Fable; from which blaſphemous thought Good God preſerve us all.

CHAP.

CHAP. II.

The Neceſſity and Way to Receive worthily.

HE that eateth not at the *Lord's Table* muſt dye, and he that eateth unworthily is in danger of Death: ſo St. *Paul* aſſures us; *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord,* 1 Cor. 11. 27. and again, v. 29. *He eateth and drinketh Damnation* [or Judgment] *to himſelf.*

If this ſeem hard to us, it is only becauſe we are unreaſonable, and had rather not do any Duty at all, than be at the Pains to do it as we ought. As the Duty is neceſſary, and yet very reaſonable and not burdenſome; ſo to do it worthily is as neceſſary, and no leſs reaſonable or eaſie if we have a Mind to be *Chriſtians.*

The Direction how to communicate *worthily* we have in theſe words, *Let*

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup, 1 *Cor.* 11. 28. They who are ignorant, and are not ſufficiently inſtructed, cannot examine themſelves, and therefore may not eat, and they who, either becauſe they are afraid to awaken their Conſciences and not be able to ſin in Quietneſs, or becauſe they are loath to be at the Pains, or take ſo much time from their worldly Buſineſs or Pleaſures, will not examine themſelves, may not preſume to eat.

What then muſt ſuch Perſons do, for if they eat not they die? The ignorant muſt be *Catechiſed* and learn: if they be aſhamed of this, they are aſhamed of *Chriſt*, and muſt periſh for hating Inſtruction. They that will not examine themſelves, muſt conſider how they can dwell with everlaſting Burnings. *Eat* or *Die*, *Examine* or *eat not*, that's all the Choice our Sins have left us.

Yet *Examination* is not a thing commanded for it ſelf, but in order

to

to ſomething elſe. Counterfeit Gold is of no more worth than it was before, for being examined or tryed by the Touch-ſtone. We muſt examine our ſelves, that we may know what we are. *Examine your ſelves, whether you be in the Faith; prove your own ſelves: Know you not your own ſelves, how that Jeſus Chriſt is in you, except you be Reprobates?* 2 Cor. 13. 5. We might know whether we be *Chriſtians* or no, would we try our ſelves, and not be content, like falſe Gold, to make a ſhew only. And to this end muſt we by Examination learn to know our ſelves, that we may be able to approve of our ſelves in our own Conſciences before *God*, that we are ſincere *Chriſtians*, that we may not think our ſelves to be ſomething when we are nothing, and ſo deceive our ſelves, *let every Man prove his own Work, and then ſhall he have rejoycing in himſelf*, Gal. 6. 4.

In ſhort, we are to examine what *Graces* God hath given us, and be truly thankful; what is yet amiſs in us,

us, and amend it; what we yet want, and endeavour to obtain it.

The difficulty of this Duty affrighteth many from this *Sacrament*: and indeed, conſidering how moſt of us live, it is no wonder that it ſeemeth difficult. But we ſhould remember, *firſt*, That this *Self-Examination* is a Duty, neceſſary, not only now and then before a *Sacrament*, but at all times, that we may underſtand how far we are *Chriſtians* indeed; and therefore the Difficulty may as well affright us from being *Chriſtians* as from this *Sacrament*; and ſo I fear it doth too many, who therefore abſtain from the *Lord's Table*, becauſe they have no mind to be *Chriſtians* any farther than in Name only. And then, *ſecondly*, We muſt remember, that whatever Difficulty there is in this Duty, it is of our own making, and we may make the Duty more eaſie if we will. For,

1. We continue willingly ignorant of the *Word* of *God*, and its uſe; and it muſt needs be hard for us to examine

mine our ſelves by a *Rule* which we underſtand not. But let us take pains to learn perfectly the particulars of our Chriſtian *Faith* and *Duty*, gathered from the Sacred *Scriptures* and explained in eaſie *Catechiſms*, and often beg the *Miniſter's* help for the right underſtanding and due applying thereof to our ſelves, opening freely to him all our Ignorances and Doubts, and this part of the Difficulty will be removed.

2. We live looſly and careleſly, not obſerving well our own Tempers and Actions; and having let them ſlip without any notice of them, we cannot recall to mind and examine what we never regarded. Let us but once every day take a little time to conſider what *Inclinations* in us have that day ſhewn themſelves, and what have been our *Thoughts*, *Words*, and *Actions*, and comparing them with the Rule of Life, obſerve how they agree or diſagree with it: and heartily bleſſing *God* for any Good that by his help we have done, humbly bewailing, con-

confeſſing, and begging Pardon for all our Failings of Omiſſion or Commiſſion, praying devoutly and ſeriouſly for more Strength and Grace to live better, reſolve to do our utmoſt Endeavour to amend and improve daily; we ſhall ſoon find all the Difficulty over: eſpecially if we would, as often as we find cauſe to doubt of any thing, open our Souls freely to our Spiritual Guides, *God's Miniſters*, for their Aſſiſtance. Which courſe till i be taken, we ſhall every where finc too few *Chriſtians:* but if we would do thus, we ſhould learn to know ou ſelves ſo well, that it would be a ve ry eaſie matter to examine our ſelve againſt a *Communion.*

Now that we may be *worthy Communicants*, we muſt examine our ſelve both whether we be ſound *Chriſtian* or no, and, whether we be rightly diſpoſed for this particular *Chriſtian Duty.*

1. We muſt be of *Chriſt*'s Family, as *Chriſtians*, before we may feaſt at *Chriſt*'s Table as *Communicants.* We are

are ſolemnly admitted into the Family, or *Church* of *Chriſt*, by *Baptiſm*, wherein we are dedicated to *God* the *Father*, *Son*, and *Holy Ghoſt*, and admitted into the Bond of a ſacred *Covenant* with the ever Bleſſed and Glorious *Trinity*. So long as we continue faithful in this *Covenant*, ſo long are we *Chriſtians*; and therefore this is firſt to be enquired into, Whether or no we faithfully ſtand to this *Baptiſmal Covenant?*

2. Then are we duely diſpoſed for this Duty of *Communicating*, when underſtanding the *Nature*, *Ends*, and *Benefits* of this *Sacrament*, we find the Affections of our Hearts in ſome meaſure ſuitable thereunto. And to this purpoſe it is, that we are more eſpecially before our Approaches to the *Lord's Table* to examine our ſelves.

CHAP.

CHAP. III.

How to examine our Selves about our Baptiſmal Covenant.

THE faithful keeping of our *Baptiſmal Covenant* is our *Chriſtianity*. We are therefore impartially to enquire both how we underſtand it, how we have kept it, and how we reſolve to keep it.

I. To help us to underſtand it, we muſt know *four* things; *viz.*

1. That our Good *God* having made man a *rational* Creature in *his own Image*, and given him an *immortal* Soul, void of any Inclination to Evil, with ſufficient Knowledge to underſtand his Duty, and Power enough to do it, did command him to live in perfect Obedience to *God* his Maker, whereby he and his might live for ever happy in the Love of *God*. *Gen.* 1. 27. *Eccl.* 7. 29.

2. That *Adam*, the firſt Man and common Father of *Gen.* 3. *Rom.* 5. 12.

us all, by the Temptation of the Devil, disobey'd this Command, and thereby brought us all into a state of Weakness, Sin, and Death: And now in such a Condition we come into the World, that, left unto our selves, we would do nothing but sin against *God*, and run upon our own Destruction.

Rom. 8. 7, 8.

3. That our gracious *God*, when he might justly have cut off at once the whole Race of Mankind in *Adam* and *Eve*, or have left all their Posterity to perish by their own Doings; of his wonderful Goodness and Mercy took pity on Sinners, and opened unto us a new way to Salvation, by providing for us a *Saviour*, even GOD the SON, the only begotten of the FATHER, who in our Flesh having taught us what God now requireth of us if we will be saved, laid down his Life for us to satisfie for our Sins and free us from Vengeance, and offereth us a full Pardon on Condition that we will *believe* in him and be bap-

Mat. 1. 21. 1 *Thes.* 1. 10. *Mar.* 16. 16.

baptized, ſo ſignifying our Conſent to the new *Covenant* which *God* is pleaſed to make with us in him.

4. The meaning of which *Covenant* is this: That though we cannot now be *innocent*, and ſo can never hope for Life by obeying and fulfilling the *Law* of *Innocence* given to *Adam*; yet, if we will *firſt*, truly *repent*, and *ſecondly*, believe the *Goſpel* of CHRIST, and *thirdly*, ſincerely obey his Commands, *God* will yet be *our God*, and take us for his *People*; and for his beloved *Son Jeſus Chriſt's* ſake *pardon* our Sins, and ſanctifie us by his holy *Spirit*; and finally, *gloriſie* us with himſelf in Heaven.

Act. 3. 19. *Joh.* 3. 36. *Heb.* 5. 9. *Heb.* 8. 10.

II. Next we muſt examine how we have *kept* this *Covenant*. And here, ſeeing we were *baptized* in our *Infancy*, and what was promiſed on our parts, was promiſed by others in our Name; we are to examine,

1. Whether we have, ſince we came to Underſtanding, at any time

own'd and confirmed this Engagement, and taken upon our ſelves the Performance of it. Our *Church* hath well provided, that no Perſon ſhall be admitted to the LORD's *Supper* till he be *Confirmed*, or have declared his willingneſs to be *confirmed*; that is, till he have ſatisfied the *Church*, that he underſtands the *Covenant* of *Baptiſm*, and declareth his Reſolution to keep it.

2. If we have thus own'd our *Baptiſmal* Engagement, we muſt diligently examine how we have hitherto performed it in all the Parts of it, viz. *Repentance*, *Faith*, and *ſincere Obedience*. And this we are to do by poſing our ſelves in the ſeveral *Articles* of our Chriſtian Faith, and in the *Commandments* of *God*. If we find that we have not been faithful to *God* in this *Covenant*, we muſt not come to this *Sacrament* till we have unfeignedly repented of our unfaithfulneſs, and ſeriouſly renewed our Engagement to keep it henceforward. Therefore,

III. We

III. We must examine how we resolve to keep it for the time to come: And here we are to see to these things:

1. That it be a *serious*, *deliberate*, and *well grounded* Resolution, not taken up dissemblingly, nor rashly, nor for weak Reasons. But being clearly convinced and become sensible of *God's* absolute Right in and to us and all our Services, his sovereign Authority to govern us and command us, and his wonderful Goodness and Love to us, more especially declared in his *Son Jesus Christ*; this Sense and Conviction of *God's* being our *Maker*, our *Governour*, and our *Benefactor*, should be the reason and ground of our Resolution to be wholly *his*, to be ruled by *him*, and love and honour *him* above all.

2. That it be a *full* and *compleat Resolution*, that we use no *Ifs* or *Ands*, or rest in some faint *Purposings*; but we must be throughly determined and fixed upon it. That whatever we may lose or suffer by it in this World,

we will by *God's* help go through with it, without any Exception or Limitation whatſoever, doing the whole Will of *God* from the Heart.

3. That it be a *humble* and *pious* Reſolution, without any proud Truſt or Confidence in our own natural Strength to make it good; but yet with all Truſt and Confidence in the Goodneſs of *God*, that if we conſcientiouſly uſe the means of Grace and Strength which he hath ordained, as he hath wrought in us *to will*, ſo he will ſtrengthen us *to do* his good Will, and finally, reward us according to his infinite Mercy.

When we have thus conſidered our *Covenant* of *Baptiſm*, and are thus reſolved, by *God's* help, to keep it, we ſhould earneſtly pray unto *God* for his Aſſiſtance: and, if we are not already *Confirmed*, it is fit that we humbly offer our ſelves to *Confirmation* ſo ſoon as we can. The very ſenſe of Shame to break a *Covenant* after this ſolemn Engagement in the Face of the *Church* to keep it, and the Fear of drawing a great-

greater *guilt* upon our Souls, by breaking a *Covenant* ſo renewed, muſt needs be ſome Reſtraint upon us to keep us from breaking it. And beſides this, we have good Cauſe to hope, that the Prayers of the *Church*, and the Bleſſing of *God's Miniſter*, the *Biſhop*, who by his Office bleſſeth in *God's* Name, ſhall very much conduce to our greater Strength and growth in *Chriſtianity*.

CHAP. IV.

An help for the Examination of our Faith.

WE promiſed in *Baptiſm*, *to believe all the Articles of the Chriſtian Faith*. Theſe Articles are briefly laid together in the *Creed*. To examine our ſelves how we keep this part of our *Covenant*, let us in the preſence of *God*, the Searcher of Hearts, ask our ſelves theſe Queſtions:

Rom. 1. 20. *Heb.* 11. 6. *John* 4. 24. 1 *Tim.* 6. 16. 1. 17. *Jer.* 23. 24. *Rev.* 4. 8. 1 *Tim.* 1. 17. *Pſ.* 119. 68.

Have the *Word* and *Works* of *God* convinced me, that there is an eternal, inviſible, living *Spirit*, every where preſent throughout the World, infinite in all Perfections of *Power*, *Wiſdom*, and *Goodneſs*, called GOD?

1 *Cor.* 8. 4. 1 *Theſ.* 1. 9. *Matt.* 28. 19. 1 *John* 5. 7.

Do I believe, that there is but one only true and living God, even the FATHER, the SON, and the HOLY GHOST, which being *three*, are yet all *three* but *one* GOD bleſſed for ever?

2 *Tim.* 3. 15, 16, 17. *Pſalm* 32. 5. *Titus* 1. 2. 2 *Cor.* 1. 20.

Do I believe, That the Books of the *Old* and *New Teſtament* do contain the very *Word* of God, and that therein God hath revealed unto us all things that are needful to our eternal Happineſs; and that he is a *God* of *Truth* and cannot lie, and that all his Words are true?

Do

Do I believe, That *God* is the *Maker*, *Preſerver*, and *Governor* of all things; that I and all things are *his*, and at his Diſpoſal; that our *Life*, *Motion*, and *Being*, are from *him*, and all our *Happineſs* depends upon his Love and Bleſſing. *Acts* 17. 24, & 28. *Pſalm* 103. 19. 1 *Cor.* 6. 20.

Do I believe, That Man was made in the *Image* of *God*, very good, with an immortal Soul, with Knowledge and Power enough to underſtand and do *God's* Will? *Gen.* 1. 27.

Do I believe *God* made many Spirits called Angels, and that ſome of theſe by Sin fell from their firſt State, and theſe are the Devil and his Angels for whom *Hell* was prepared; and that the Devil tempting Man to *ſin* in diſobeying God, all Evil came thereby into the World: that we are all naturally Sinners, and the Children of Wrath, and cannot be happy without being *Col.* 1. 16. *Heb.* 1. 14. 12. 22. 2 *Peter* 2. 4. *Jude* 6. *Mat.* 25. 41. *Geneſis* 3. *Romans* 5. 12. *Epheſ.* 2. 3. *Heb.* 12. 14. *Rom.* 4. 6.

pardoned and cleanſed, but muſt be tormented for ever in *Hell?*

Epheſ. 1.4,5,6. *John* 1. 14. *Acts* 4. 12. Do I believe, That God of his own free Grace and Goodneſs hath made us a new way to Happineſs through his only begotten SON *JESUS CHRIST* our Lord, and that there is *Salvation* in none other?

1 *John* 5. 20. 1 *Timothy* 2. 5. *Matt.* 1. 18. *Luke* 2. 27. 1 *Tim.* 3. 16. 1 *Peter* 2. 22. Do I believe, That the SON being the *true God* and *eternal Life*, became alſo the *Man CHRIST JESUS*, being conceived by the power of the HOLY GHOST, and born of a pure *Virgin*, and being thus *God manifeſted in the Fleſh*, lived an holy Life on Earth in perfect Obedience to his FATHER's Will?

John 1. 41. 45. *Acts* 10. 38. *Luke* 24. 19. *John* 15. 15. Do I believe, That this is the promiſed *Meſſias*, the *Anointed holy one of God*, who as the great *Prophet* of *God* hath inſtructed us in the way of Righteouſneſs and Salvation; and having taught us the whole Will of his

his Father, after he had suffered many things in our Humane Nature, was *Crucified*, and willingly died a *Sacrifice* of Atonement for our Sins, and was *buried*, and continued till the *third day* in the ſtate of the *Dead*, and herein was the true *High-prieſt*, who offering himſelf once for all, hath made Reconciliation for the Sins of the People? *Heb.* 7. 27. 9. 26. 2 *Cor.* 5. 21. 1 *Cor.* 15. 4. *Heb.* 2. 17.

Do I believe, That on the third day *he roſe again from the dead*, to die no more; and having ſufficiently inſtructed his Apoſtles in their Office, and inſtituted the *Sacrament of Baptiſm* whereby they were to admit men into his *Church*, *he was received up into Heaven, and ſat down on the right hand of God*, in all Power and Majeſty, *King* of Kings, and Head over all things to the Church; and there, as the great *High-prieſt*, maketh Interceſſion for us *Rom.* 6. 9. *Matt.* 28. 19. *Mark* 16. 19. *Luke* 22. 69. *Hebrews* 8. 1. 1 *Tim.* 6. 15. *Eph.* 1. 22. *Hebrews* 7. 25. *Acts* 3. 26. *Acts* 17. 31. 1 *Theſ.* 4. 16. *Acts* 10. 42.

us and bleſſeth us, rendring our Services acceptable to God?

Do I believe, that at the day appointed by God, he ſhall come again in Glory to *judge the Quick and Dead*, according to his Goſpel; and that we muſt all appear before his Judgment Seat, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad?

2 Cor. 5.10.

Luke 24. 29.
Acts 1, 4.
Acts 2.
John 16. 13.
John 14. 16.
Rom. 15. 16.
1 *Cor.* 6. 11.

Do I believe, That *Chriſt* ſent the Promiſe of his *Father*, the *Comforter*, which is the HOLY GHOST, to guide the *Church* into all Truth, to be with it for ever, and to ſanctifie our Hearts, to believe, love, and obey the Truth, and to prepare us by Holineſs for Happineſs in the Preſence of *God* for ever?

Eph. 1. 22.
1 *Tim.* 3. 15.
Col. 1. 18.
Eph. 4. 11, 12.
Eph. 2. 20. 21.
4. 4, 5.

Do I believe, that God always had and will have a peculiar People and Society of Men, which make *One holy Catholick Church*, or

er *Body*, whereof *Christ* is the only *Head*, who ruleth and governeth it by his *Spirit* and *Word*, and *Ministers* under him, in *Doctrine*, *Worship*, and *Discipline*?

That all the true *sanctified* Members of this *Church* are enlivened by the holy *Spirit* of *Christ*, and by the Communion of the Spirit communicate in the *Love* of the *Father*, and the *Grace* of *our Lord Jesus Christ*, in the *Ministry* of *Angels*, and the Prayers of glorified Souls, and with all Saints in the same holy Faith and Love and Offices of Religion? *2 Cor.* 13. 14. *Ephes.* 2. 18. *1 John* 1. 3. *Heb.* 1. 14. *Heb.* 12. 13. *Eph.* 4. 3. &c.

Do I believe, that all who faithfully persevere in this holy *Communion of Saints* have the Pardon of their Sins given them of *God* through Jesus Christ, proclaimed unto them by the Ministry of the Word, and particularly applied and sealed unto them in the *Sacraments*? *Acts* 2. 38. *Luke* 24. 47.

Acts 24. 15. *John* 5. 28, 29. *Mat.* 25. 41. 46 1 *Thes.* 4. 17. 1 *John* 3. 2.

Do I believe, That the Bodies of all men ſhall after Death be raiſed up again to Life, and that the Wicked ſhall go into everlaſting Torments, and the Righteous ſhall live for ever in perfect Holineſs and Glory in the Preſence of *God* in Heaven?

Theſe are the chief Matters of *Faith*, wherein we are to examine our ſelves. But that we may know whether we believe theſe things ſavingly, we are farther to enquire:

1. If we believe them *underſtandingly*. To be ſatisfied herein, we ſhould do well to have the Approbation and Judgment of *God's Miniſter*.

2. If we believe them with a *divine* Faith, becauſe of the *Truth* or *Veracity* of *God* who hath revealed them. Be perfect therefore in the *Scriptures*, that you may know they are taught therein by *God*.

3. If we believe them *firmly*, ſo that we are perſuaded we dare even lay down our Lives for the Truth.

4. If

4. If we believe them *effectually* and *practically*, ſo that this Belief doth fill our Hearts with the *Fear* and *Love* of *God*, and produce ſtrong *Reſolutions*, fervent *Prayers*, and ſtrenuous *Endeavours* to honour *God* by holy and obedient Lives.

Yet here we are to note, That it is not every *doubting* whether we underſtand aright, or whether the thing be a divine Truth, or whether our Faith be firm and ſtrong, or have ſufficient Influence on our Hearts and Lives, that ſhould diſmay us: but whilſt we find, that notwithſtanding ſome *Doubtings*, our *Faith* is able to carry us on in a *Chriſtian* Courſe of Life, truſting our Souls in well doing to the Mercy of God through *Jeſus Chriſt*, we are to cheer up our ſelves, and uſing the means of ſtrengthening our Faith, ſay, *Lord, I believe, help thou my Unbelief.*

CHAP.

CHAP. V.

An help for the Examination of our Repentance and Obedience.

Matt. 9. 13. *Luke* 24. 47. IT is the great Bleſſing of the *Goſpel*, that CHRIST came to call Sinners to *Repentance*. That after the Law of *Innocence* was broken, and we were under the Curſe of Death, and an impoſſibility to be ſaved by our own *Righteouſneſs*, *Repentance* is allowed of, and a *new Obedience*.

Matth. 3. 2. *Mark* 1. 15. *Luke* 13. 3. *Acts* 3. 19. 26. 20. 2. 38. *Repentance*, in Scripture, is ſometimes all one with *Converſion*; that is, ſuch a *turning* and change of Heart and Mind, that, being brought to the Knowledge of the true *God* and our Duty to him, we renounce our former courſe of Life, and reſolve to ſerve and honour God according to his Word. This fits us for *Baptiſm*, wherein *God's Miniſter*, in *God's* Name, admits us into the *Church*,

Church, and assures us of Pardon upon our continuing living Members of the same.

Repentance is also an humbling sense of, and hearty Sorrow for any Sin or Violation of our *Baptismal Covenant*, with a free Confession of our Demerit, an earnest begging of Pardon, a resolving to amend, and praying for *God's* Grace so to do. *Revelat.* 2. 5. 2 *Cor.* 7. 9. 10. 1 *John* 1. 9. *Isai.* 1. 16, 17. *Ezek.* 36. 31, 32.

Now because all *Sin* is Disobedience to the *Law* of *God*, we may at once examine our *Repentance* and *Obedience* by that Law, it telling us our Duty, and our Consciences telling us how we have either done it, or are concerned for not doing it. Ask then, 1 *John* 3. 4.

Have I done my best, by such helps as *God* affords me, to attain to divine *Knowledge*, and not contented my self to live in *Ignorance* of *God* and of his Truth? Hath the Knowledge of God wrought in me a most high and honou- 1 *Cor.* 15. 34. *Romans* 1. 22.

nourable Eſteem of him, an aweful Reverence towards him, an entire Reſignation of my ſelf to him, and humble Obedience to his Government, a total dependance and truſt to his Goodneſs, an unfeigned Love of him above all things, and an ardent Deſire to enjoy him?

Matth. 22. 38. 1 *John* 5. 3. Do I love *God* for the excellency of his Nature, and the beauty of his Holineſs, and his Goodneſs to me and all men; eſpecially as manifeſted in *Jeſus Chriſt*? Do I love him ſo, as to love his Laws, and his Word and Worſhip, his Miniſters and his Children, his Houſe and Day, and every thing that relates to him? Is it the earneſt deſire of my Soul to be able to honour him more, and to be more like him in Holineſs, and can I find no reſt to my Soul in any thing but him?

Pſal. 119. 24. *Matth.* 6. 25. *Phil.* 4. 6. 1 *Pet.* 5. 7. Have I made his Wiſdom my Director, and his Will my Choice, and his Promiſes my Confidence, and his Laws my Rule, and depending on

on his Providence in all dangers or wants, using the lawful means which he alloweth, and no other, without any disheartning Fears, or anxious Thoughts and Cares, commending the Success to him in Prayer; dare I trust all my Concerns, both in this World and the next, to *God*, only through the Mediation of *Jesus Christ*?

Do I not presume of Salvation by *Christ* without the *Sanctification* of his *Spirit*, nor hope for Mercy without Repentance and Amendment of my Life; but doth my hope in *God* set me upon cleansing my self from all Filthiness of Flesh and Spirit, and perfecting Holiness in the Fear of *God*, never despairing of his Mercy through *Christ* so long as I sincerely desire and endeavour to serve him faithfully? 1 *John* 3. 3. 2 *Corinth.* 7. 1.

Have I been *patient* in Wants, and Losses, and Griefs, without all repining at God's Dealings, or hard Thoughts of him? Do I thankfully receive his sharpest Cha- *Mic.* 7. 9. *Lam.* 3. 39. *James* 1. 4. *Luke* 22. 42. *Romans* 8. 28.

Chaſtiſements, improving them all to Humility, and Amendment of Life, and rejoycing in them as Tokens of his Love, and as the Condition which he hath choſen as beſt for me?

Have I not neglected to worſhip *God* devoutly both in publick and in ſecret, and do I not reſt in a formal outward Worſhip, and for low ends, but heartily, in pure Conſcience of Duty, to honour *God* thereby? Do I pray fervently and reverently, and with a prepared and compoſed Mind, and for ſuch things as are agreeable to *God*'s Will, eſpecially for Grace to enable me to honour him? Have I reverently, attentively, and conſtantly, read and heard *God*'s *Word*, treaſuring it in my Heart as the Rule of Life, and Foundation of Hope, not enduring to hear it abuſed?

John 4. 24. *Matth.* 15. 7. 1 *Peter* 2. 1. *Matthew* 7. 7. *Romans* 12. 12. *James* 5. 16. 1 *John* 5. 14. *Coloſ.* 3. 16.

Have I kept holy the days of *God*'s ſolemn Worſhip, conſtantly frequenting the publick Aſſemblies, and devoutly joyning in all the Services there?

there? Have I behaved my ſelf in God's Houſe as in his more eſpecial Preſence, and done what I was able to maintain and uphold the holy Miniſtry, and the Purity of God's Worſhip, without Hereſie, Superſtition, Schiſm, or Faction?

Exodus 20. 8. *Matth.* 21. 13. *Heb.* 10. 25. *Eccl.* 5. 1. *Pſalm* 89. 7. *Luke* 8. 15. 1 *Theſ.* 2. 13.

Have I duely and preparedly received the *Sacraments* of *Chriſt*'s Inſtitution, and ſubmitted my ſelf to the Government and Diſcipline of his *Church*, endeavouring to hold the Unity of the Spirit in the bond of Peace?

Epheſians 4. 3.

Have I had a religious regard to the ſacred *Name* of *God*, in no caſe uſing it blaſphemouſly, profanely, vainly, irreverently, or willingly hearing it ſo uſed, either in common ſwearing, needleſs ſwearing, falſe ſwearing, or in idle talk of *God*, or hypocritical praying to God, or venting falſe Doctrine in *God*'s Name, or fa-

Pſalm 111. 9. *Exodus* 20. 7. *Lev.* 19. 12. *Rom.* 2. 24. 1 *Tim.* 6. 1. *Titus* 2. 5. *Matth.* 5. 34. *James* 5. 12.

fathering any evil practice on God, or by my wicked Life tempting others to blaſpheme the Name of Chriſt by which I am called?

Have I made a right uſe of my Reaſon, to judge of things as they deſerve, and to conſider my Obligations to *God*, and the great Concerns of my Soul, and to care for it more than for my Body, and to govern my ſelf ſo by the Laws of God, that I am ready to die, and to give account of my ſelf at the Judgment Seat of *Chriſt?*

Mark 8. 36.

Have I check'd in my idle *Thoughts*, and buſied them in things uſeful? Have I reſtrained and kept in my *Paſſions* within the Bounds of Religion, and not been hurried by them unto any Words or Deeds unbeſeeming a *Chriſtian?* Have I well husbanded my *time* in doing good, and loſt wilfully as little as may be?

Coloſſians 4. 6. *Epheſ.* 4. 29.

Have I had juſt *Thoughts* of my ſelf as a vile Sinner, and hath not any Opinion of my Birth, Parentage, Strength,

Strength, Beauty, Riches, Honours, Wit, Learning, any Action, Gift, Grace or Vertue made me proud, ſelf-conceited, ambitious, or vain-glorious? Have I thankfully acknowledged all to be *God's* undeſerved gift, of which he may deprive me when he will, and very juſtly, becauſe I have not done ſo much good by it as I ought? *Matth.* 5. 3. *Luke* 17. 10. *Rom.* 12. 3. 1 *Peter* 5. 5.

Have I been temperate and ſober, not exceeding in Meat, Drink, Sleep, Sport, or Apparel; and uſed them all to the Health, Strength, Refreſhment, and Vigour of my Body and Mind, that I might the better ſerve *God* in the Duties of my Calling? Have I not in any of them waſted my time, weakened my Body, diſordered my Head, fed my Luſts, conſumed my Eſtate, diſabling my ſelf to do my duties of Piety to God, Juſtice to my Neighbour, Charity to the Poor, and providing for my Charge, and educating my Children? *Rom.* 13. 13, 14. 1 *Peter* 2. 11. *Gal.* 5. 16. *Luke* 21. 34.

dren? Have I carefully avoided ſuperfluous Expences, bewitching Pleaſures, tempting Company, Idleneſs, and unprofitable Buſineſs?

Mark 12. 31. *Matth.* 22. 39. *Luke* 6. 31. 1 *John* 3. 18. *Heb.* 3. 13. *Col.* 3. 16. *Heb.* 10. 24. *Lev.* 19. 17. *James* 2. 16. *Matth.* 5. 42.

Have I loved my Neighbour as my ſelf, and done to all men as I would they ſhould do to me, that is, all the good I could, and no hurt; inſtructing, admoniſhing, reproving, counſelling, comforting, giving, forgiving, healing, helping, relieving, ſpeaking well of, praying for him, and doing him all good Offices according to my Power, and Opportunities?

Have I been thankful to others for the like Kindneſſes, ſtudying to requite them? Do I reverence without Envy my Superiours in any kind, am I loving and friendly to all my Equals, and affable and helpful to my Inferiours, without Pride or Diſdain, no way ſcorning, upbraiding, mocking or vilifying them for any Infirmities or Imperfections?

Have

Have I honour'd the King and all inferiour Magiſtrates, praying for them ſpeaking no evil of them, obeying their juſt Commands, paying Tribute and Cuſtom, ſuffering willingly for my Faults, and patiently without reſiſtance for well-doing, diſcovering all Plots and Conſpiracies, that I can know of, againſt them, aſſiſting them againſt their Enemies, ſerving faithfully under them in my Place and Calling, no way diſturbing the Peace, obſtructing or reproaching the Government?

Rom. 13. 1. &c. 1 *Pet.* 2. 13. 1 *Timothy* 2. 1. 1 *Peter* 2. 20. 3. 14. *Matthew* 5. 10.

Have I eſteemed the Paſtors and Governours in the Church highly in love for their Works ſake, not defrauding them of, or grudgingly paying, or by hard Bargains diminiſhing their dues? Do I pray for them, often conſult them, ſubmit to their Teaching and Diſcipline, and neither by my Abſence from Church, nor irregular Life, or any way, diſcourage them.

1 *Corinth.* 4. 1. 1 *Theſſ.* 5. 13. *Heb.* 13. 17. *Gal* 6. 6. 1 *Cor.* 9. 14.

Matth. 15. 4. *Exodus* 20. 12. *Ephes.* 6. 2. *Col.* 3. 20. *Eph.* 6. 1. 1 *Tim.* 5. 4.

Have I loved and honoured my Father and Mother, concealing their Failings, bearing their Infirmities, endeavouring their Comfort, obeying their Commands, following their Counsel, praying for their Happiness and long Lives, submitting to their Correction, relieving and requiting them to my Power as there was need?

Ephes. 6. 4. *Heb.* 12. 7. 9. *Col.* 3. 21.

Have I loved and done all fatherly or motherly Offices for my Children, given them devoutly to God in Baptism, pray'd for them, nurs'd them, instructed them, moderately corrected them, restrained them from Evil, given them good Example, encouraged them in Goodness, not pamper'd them in Back or Belly, brought them up in Humility and Modesty, provided them of honest Callings, and married them religiously?

Have I loved my Brothers or Sisters, and manifested my Love to them as

as there hath been occaſion? Am I a Father to the Fatherleſs, a Husband to the Widow, a Deliverer to the Oppreſſed, a Reliever of the Poor? Do I weep with thoſe that weep, and rejoyce with thoſe that rejoyce, with a fellow-feeling of their Joys or Afflictions? Am I more eſpecially thus affected towards thoſe of the Houſhold of Faith, mourning for the Calamities of the Church, and praying for the peace and flouriſhing of it?

Rom. 12. 15. *Gal.* 6. 9. 10. *Heb.* 13. 1. &c.

Have I married no ſuch as is forbidden by God, nor for unlawful ends, nor againſt my Parents Will? Do I uſe the Marriage-bed ſoberly and religiouſly? Do I love, and live quietly and kindly with my Husband or Wife, and faithfully uſing his or her Bed only? Do we bear with each others Infirmities, adviſing, aſſiſting, comforting, praying for and with each other, promote each others ſpiritual Welfare,

Heb. 13. 4. *Eph.* 5. 22. *Col.* 3. 18. 1 *Pet.* 3. 2. &c. 1 *Timothy* 2. 9. *Titus* 2. 4. *Mat.* 19. 6. 9.

agree in governing the Family and well-educating our Children?

Coloſſians 4. 1. *Epheſians* 6. 9. Have I not uſed my Servants hardly or cruelly, but gently as *Chriſtian* Brethren or Siſters, giving them their due, inſtructing and allowing time to ſerve God.

1 *Timothy* 6. 1. *Eph.* 6. 5. *Titus* 2. 9. 1 *Pet.* 2 18. Have I diligently done my Maſter's Commands, ſtudied his Profit, not waſted his Goods, or wrong'd him of my time or ſervice by Idleneſs or any other way? Have I concealed his Secrets or Infirmities, born his Rebukes and Corrections without anſwering again? Have I done him Service as in the Sight of God?

Vid. *Romans* 1. 29, 30, 31. 3, 4. 12, 9. 1 *Tim.* 3. 3 & 11. 5. 13. 6. 4. *Titus* 3. 2. 3. *Gal.* 5. 19 & 26. *Col.* 3. 8. Have I murder'd no man, hurt no man's Body, tempted no man to Intemperance or any thing which hath impaired his Health or occaſion'd his Sickneſs or Death, raiſed no Quarrels or Diſſentions

ons among men, been angry cauſleſly, or immoderately? Have I labour'd to promote the bodily Welfare of others as my own?

Have I defiled no man's Wife, nor luſted after her, committed no Fornication or Uncleanneſs? Have I checkt all luſtful thoughts, forborn all laſcivious words and Actions, not occaſioning Luſt in my ſelf or others by Idleneſs, pampering the Body, uſing immodeſt Dreſſes, amorous Geſtures, obſcene Songs or Stories, unſeaſonable Familiarity, and private Opportunities? Do I uſe all means of preſerving my own and others Chaſtity?

Mar. 7. 22. 10. 19. *Matt.* 15. 19. 2 *Timothy* 2. 3. 1 *Cor.* 6. 8. *Lev.* 19. 16. *Prov.* 11. 13.

Have I ſtol'n nor ſpoiled no man's Goods, nor by force or fraud, or colour of Law, injured him in any part of his Eſtate? Have I not begged without need, nor borrow'd without punctually paying again, nor over-reach-

1 *Peter* 4. 15. *James* 3. 14. *Epheſ.* 4. 31. 1 *Theſ.* 4. 6. *Mic.* 6. 10, 11. *Gal.* 6. 5. *Rom.* 14. 13. *Luke* 3. 11. *James* 2. 16. 1 *John* 3. 17. 1 *Cor.* 10. 34. *Luke* 17. 3, 4.

ed others in buying or ſelling by concealment of faults, or taking advantage of another's Ignorance or Neceſſity, nor oppreſſed any by Uſury or Exaction? Have I laboured honeſtly for my own Living, and freely given and neighbourly lent as there was cauſe? Do I make ſatisfaction for all Treſpaſſes, pay all Dues, and do what I can to better another man's Eſtate as mine own?

Matthew 5. 44. *Rom.* 12. 20. 1 *Theſ.* 5. 18. 1 *Pet.* 3. 9. 1 *Cor.* 13 4. &c. *Mat.* 5. 23. 7. 1.

Have I no way injured any one's good Name or Credit, by falſe-witneſs, railing, ſlandering, backbiting, buſie prating of his Behaviour, Infirmities or Concerns; cauſleſs ſuſpicions, raſh cenſuring and judging, miſconſtruing and wreſting his Words or Actions, not checking or willingly hearing others do ſo; gibing, ſcoffing, playing upon him, or not righting and defending him as much as we can with Truth?

Have

Have I not been too ſelfiſh, ſo that I could be content to thrive by another's Loſs, or value not much the Publick or my Neighbours Welfare, ſo I may pleaſe my ſelf? Have I ſo learn'd to deny my ſelf that I can be heartily contented with, and thankful for my preſent Condition be it better or worſe, and rejoyce to ſee others in a better Condition than I am in; that I can bear Poverty, and Shame, and Injuries; and love, pray for, and do good to Enemies? Am I ſo little in love with the World, that nothing therein can tempt me to diſhonour God or wrong my Neighbour, or bear Malice or Hatred againſt any man, or break the Bond of Love and Charity, or to neglect the care of my Soul?

James 5. 16. *Luke* 19. 18. *Ezek.* 33. 15. *Rom.* 13. 8. 12. 18.

Theſe are the chief Branches of our *Chriſtian Duty*, whereby we may alſo know our *Sins*, and what we have more eſpecially to repent of. And here we are to note ſome things very needful to be obſerved.

1. That though we are to aim at the Perfection of Duty in all we do, and not to ſatisfie our ſelves with low degrees of Holineſs, but to be greatly humbled by the ſenſe of our Failings, and reſtleſly to ſtrive after better things; yet it is not a perfect Obedience without Sin, but a ſincere Obedience without feigning and hypocriſie, that is the Goſpel-condition of our Salvation through *Chriſt Jeſus*. It is not our duty to be perfectly innocent, but it is our duty to labour after Perfection. Tho then we find that we offend in many things, and do all that we do very weakly and imperfectly, we are not to diſcourage our ſelves thereby, ſo long as we can find our hearts ſincerely bent to keep Covenant with *God*, and to honour and ſerve him more perfectly.

2. That we are therefore narrowly to ſearch our hearts, to ſee that we are ſincere in our obedience. We are to ſee, that all our obedience flow from a true Love of God in our hearts, and a ſenſe of his Right to command, and

and our Obligations to obey; that our great deſign in all things be to pleaſe God and to enjoy his Love, and not any of thoſe low ends of pleaſing men, or ſecuring our own Reputation, or our worldly Peace, Profit, or Safety. And if our Obedience be thus ſincere, then do we make a Conſcience of thoſe which men account little Duties as well as of greater, of ſhunning little Sins as well as groſſer Sins, of governing our Thoughts and Deſires, as well as Words and outward Actions; we are as religious in private as in publick, where it is coſtly as where it is cheap, where 'tis painful as where it is eaſie, where it is againſt our natural Inclinations as where it ſuits with our natural Temper, where it is diſcountenanced, derided, or perſecuted, as where it is countenanced, commended, and rewarded by men.

3. That having diſcovered our Sins, we ſeek not any Excuſes or Pretences to cloak or leſſen them, but endeavour to view them in their ugliеſt and moſt affright-

affrighting Shapes; as contrary to the Purity of *God*, and the very Nature of man as well as his Happineſs: againſt ſo much goodneſs, long-ſuffering, and patient Forbearance of *God*; againſt ſo many Encouragements of his preſent Bounty and rich Promiſes of Reward; ſo many gracious Warnings and Threatnings, ſo many fatherly Chaſtiſements and Corrections, ſo much Light and Knowledge, ſo many means, helps, and opportunities, ſo many vows and engagements, ſo many admonitions by Friends, and checks by our own Conſciences: after all this, ſo long continued in, ſo much time, ſtrength, eſtate, waſted thereby; ſo little of all this left to ſerve God with, *&c.* By ſuch Conſiderations muſt we labour to humble our proud Hearts, and bring them to a perfect Hatred of Sin.

4. That our Repentance be unfeigned, and reſt neither in confeſſing our Sins, nor ſorrowing for them, nor begging Pardon, nor in any thing elſe, till it come up to a hatred of Sin, and

and a full Reſolution to forſake it. When it is come to this, we will be very angry at our own Folly that we have ſo long continued in it, very thankful to God for any Chaſtiſement, thinking our ſelves mercifully dealt with, whatever our Condition be, ſo long as we are not in Hell; uſe cheerfully all helps and means, how hard or ſharp ſoever, to mortifie our Luſts; thank any man that will reprove us and ſhew us our Faults; watch diligently againſt all Temptations, avoid carefully all occaſions of Sin; obſerve jealouſly our Thoughts, Words, and Actions; pray devoutly for more Grace and Strength; abridge our ſelves of many things lawful, and puniſh our ſelves by croſſing our own Wills; not be aſhamed to make publick ſatisfaction to the *Church* where it is required, nor to open our Breaſts freely to the Guide of our Souls for our own Satisfaction. We will do any thing, or ſuffer any thing, to prevent *ſinning againſt God.*

'Theſe

'These helps to *Self-examination* 'might here have been omitted, had 'I cauſe enough to believe, that they 'for whoſe Eaſe and Benefit they are 'chiefly deſign'd, had made as good 'uſe of my little Book, called *Chriſti-* 'anity in ſhort, as I could wiſh they 'had made. Thoſe Summaries of '*Faith* and *Duty* which there they 'have, might have ſerved them for 'this purpoſe. And here I think fit 'to give my Readers notice, that I 'ſuppoſe it would be very beneficial 'to their Souls, once a *Week* or *Fort-* 'night, or at leaſt, when they have 'examined themſelves in order to this 'Sacrament with the greateſt Seriouſ- 'neſs and Devotion, to uſe that form 'of *Reſigning themſelves to God, and re-* 'newing their Covenant with him, 'which they have at the end of that 'ſmall Book.

CHAP.

CHAP. VI.

How to examine whether we be rightly disposed for the Sacrament of the Lord's Supper.

IF we be Christians, we have a right to this *Sacrament*; yet, that we may profit the more by it, we are more particularly to examine our selves both how we *understand* it, and how suitable our *Affections* are unto it.

I. We are to try how we understand the *Nature*, *Ends*, and *Benefits* of this divine Ordinance. To which end, we are duely to consider the *Institution* of it, as it is recorded in *Scripture*.

St. *Matthew* tells us, that *as they were eating, Jesus took Bread, and blessed it, (St. Luke* saith, *he gave Thanks) and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.*

Matthew 26. 26. &c. *Mark* 14. 22. &c. *Luke* 22. 19. &c. 1 *Corinth.* 11. 23. &c.

Body. (St. *Luke* addeth, *Which is given for you, this do in Remembrance of me:* and St. *Paul* ſaith, *which is broken for you*, &c.) *And he took the Cup, and gave Thanks, and gave it to them, ſaying, Drink ye all of it; for this is my Blood of the New Teſtament which is ſhed for many for the Remiſſion of Sins.* (St. *Luke* ſaith, *This Cup is the New Teſtament in my Blood which is ſhed for you.*) And St. *Paul* ſaith, *This Cup is the New Teſtament in my Blood: This do ye, as oft as ye drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew* [or, ſhew ye] *the Lord's Death till he come.*

By theſe Words of the *Evangeliſts* and St. *Paul*, we may underſtand what the meaning and uſe of this *Sacrament* is.

1. It is a *holy Chriſtian Feaſt*, not much unlike the *Feaſt* of the *Paſſover* among the *Jews*, at which this was inſtituted by *Chriſt*. When they were in Bondage in *Egypt*, *God*, in order to their Deliverance, deſtroyed all the firſt-born in *Egypt*,

Exodus 12.

Egypt, commanding them to kill in each Family a Lamb, and to ſtrike the Blood thereof upon the Door-poſts of their Houſes, and ſo to feaſt upon it, promiſing, that when he ſaw the *Blood* he would *paſs over* their Houſes, and not deſtroy their firſt-born. In thankful Remembrance whereof, they yearly kept the like Feaſt, called therefore the *Lord's Paſſover*. Thus by the Sin of *Adam* we being all brought into Bondage and Slavery under Satan, it pleaſed *God* to deſtroy the Power of the *Devil*, and deliver us by the *Death* of JESUS CHRIST, *the Lamb of God which taketh away the Sins of the World*; *to redeem us by his precious Blood as of a Lamb without Blemiſh and without Spot*: ſo that *Chriſt is our Paſſover ſacrificed for us*. Therefore are we to keep the *Feaſt*, eating our *Paſſover*, the *Body* and *Blood* of *Chriſt*, in a thankful Remembrance of this our *Redemption* and *Deliverance* by his once offering himſelf to *God* a Sacrifice for our Sins.

John 1. 29. 1 *Pet.* 1. 19. 1 *Cor.* 5. 7.

In

In like manner, when according to the Law, Men ſacrificed *Peace-offerings* unto *God*, they were allowed to *feaſt* before *God* on part of the ſame; to ſignifie, that *God* now admitted them to an intimate *Communion* and Friendſhip with *himſelf*, feaſting them at *his own* Table, of that meat which by their *Oblation* was now in a ſpecial manner his. So *Chriſt*, whom all the *Sacrifices* of the Law did ſhadow forth and typifie, being offered once for all a *Sacrifice* of *Atonement* for our Sins, calleth us Chriſtians to feaſt upon this Sacrifice, though it was a *Sin-offering*; and even upon the *Blood* of it (as the *Jews* were not allowed to do in their Feaſts) in token of a more intimate *Communion* and Friendſhip with *God* through *him*, who hath made our Peace. This *Sacrament* then is a ſacred Feaſt, and that upon the *ſacrificed Body* and *Blood* of *Chriſt*: and as *bodily* we eat and drink the broken *Bread* and poured-out *Wine*, the *Symbols* of his *Body* and *Blood*; ſo *ſpiritually* we eat his *crucified Body*

Levit. 7. 20.

Body and drink his *poured-out Blood.*

2. The great *end* of this *Feaſt* is, to keep up in the *Chriſtian Church* a freſh and joyful *Remembrance* of *Jeſus Chriſt*, and of all that he did and ſuffered in the Fleſh for us. *This do*, ſaith he, *in remembrance of me.* It is his Pleaſure that we more ſignally and ſolemnly commemorate thus the Sacrifice of his Death by a lively Repreſentation of it at this Feaſt of Love, and ſo *ſhew his Death till he come.*

1. We *ſhew* it hereby to our own *Hearts*, for the ſtirring them up to an holy rejoycing in Chriſt, praiſing him, believing in him, loving him and obeying him, and to bring them to true Repentance and a perfect hatred of *Sin* which crucified the *Lord of Glory.*

2. We *ſhew* it to the *World*, declaring to the Honour of our holy *Jeſus* what great things he hath done for our Souls; that we are not aſhamed of a crucified *Saviour*, that we glory before the World and rejoyce in him, that *he* is the *Food* and *Gladneſs* of our Souls,

Soul's, that we are reſolved to be faithful unto him whilſt we live, and are ready to dye a bloody Death for him if he ſhall call us to it.

3. We *ſhew* it unto *God*, laying before him in our Prayers the *Death* of his only begotten *Son*, as the moſt powerful Argument, and all indeed that we have, to prevail with him for *Pardon*, and *Grace*, and *Glory*; offering our Perſons and our Services to the *Father* as acceptable unto him in the Vertue of this *Satrifice* only.

3. The *Benefits* of this *Sacrament* muſt needs be many, ſeeing herein our bleſſed *JESUS* giveth *himſelf* unto us to be the food of our Souls. His *Body*, which was broken for us, he here bids us *take* and *eat*. His *Blood*, which was *ſhed* for us, he here bids us *drink*. *The Cup of Bleſſing, which we bleſs, is it not the Communion* [or Communication] *of the Blood of Chriſt? The Bread which we break, is it not the Communication of the Body of Chriſt?* *Chriſt*, and all the Benefits of his *Paſſion*, are freely communicated to the

1 Cor 10.16.

worthy

worthy Partakers of this *Bread* and this *Cup*. The *Cup*, of which we drink, *is the New Teſtament in his Blood*. *Covenants* were of old made and confirmed with *Sacrificings* and *Feaſtings*: the *new Covenant* of Grace and Salvation was eſtabliſhed with us through the *bloody Sacrifice* of *Jeſus Chriſt*, and is renew'd and confirm'd by our *feaſting before God* on this *Sacrifice*.

1. This *Blood* was ſhed for the *Remiſſion of Sins*, and by our worthy drinking of it, we receive an Aſſurance, *That our Sins and our Iniquities God will remember no more*, Hebrews 8. 12.

2. *God*, by admitting us to his *Table* to feaſt on this *Sacrifice*, owns us as Members of his proper *Family*, and will accordingly provide for us and protect us. *He will be to us a God, and we ſhall be to him a People*, Hebrews 8. 10.

3. The Promiſe of the *Covenant* was this, *I will put my Laws* (ſaith God) *into their Minds*

Hebrews 8. 10.

Minds, and write them in their Hearts: God will give the *light* of *Knowledge* and the *life* of *Grace*; not only *teach* us, but incline our Hearts to *love* and *delight* in his Laws. Here is *Life* and ſtrength of Grace promiſed, but all through *Jeſus Chriſt*; *he is the bread of God which giveth Life unto the World; and this bread is his Fleſh which he gave for the Life of the World, and he that eateth this bread ſhall never hunger nor die,* John 6. 33. 51. 35.

4. The *Bond* of *Union* betwixt *Chriſt* our *Head*, and us his *Members*, is hereby ſtrengthned. *He* (ſaith he) *that eateth my Fleſh and drinketh my Blood, dwelleth in me, and I in him,* Joh. 6. 56.

5. The *Communion of Saints* is hereby preſerved and maintain'd; by this we declare, that *we being many are one Bread and one Body; for we are all Partakers of that one Bread,* 1 Corinth. 10. 17.

6. Our *Faith* of the *Reſurrection* is hereby confirm'd; *Whoſo eateth my Fleſh* (ſaith Chriſt) *and drinketh my Blood,*

Blood, hath eternal Life, and I will raise him up at the last day, John 6. 54.

So many and inestimable are the *Benefits* of the *New Testament* in *Christ's Blood* by this *Sacrament* confirmed unto every worthy Communicant.

CHAP.

CHAP. VII.

What Affections of Soul are ſuitable to this Sacrament.

1 *Cor.* 11. 29. HE eateth and drinketh unworthily *who diſcerneth not the Lord's Body.* To diſcern the Lord's Body, is to put a ſufficient Difference between this *Divine Feaſt* and other *common* Feaſts, both in our *Judgment*, *Affection*, and *Behaviour.* How we are to judge of it, hath been already ſhewn. We are next to ſee what *Affections* it calls for.

We come not here to feaſt with *Men* only, but with *God*; nor to feed our *Bodies* with a little *Bread* and *Wine*, but our *Souls* on the *Body* and *Blood* of *Chriſt.* Let us then enquire,

1. Are we deeply ſenſible of our ſpiritual Wants, and our great need of this divine Food? *Except we eat the Fleſh and drink the Blood of the Son of Man, we have no Life in us*, John 6. 53.

2. Are

2. Are we highly ſenſible of God's wonderful Goodneſs in providing ſo graciouſly for our Wants? *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting Life. All things* (ſaith he) *are now ready, come ye to the Marriage.* John 3. 16. Mat. 22. 4.

3. Do we verily believe, that whoſoever cometh preparedly ſhall be kindly welcome? *Him that cometh to me* (ſaith Chriſt) *I will in no wiſe caſt out,* John 6. 37.

4. Have we longing Appetites and ardent Deſires to this food of our Souls? *Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled,* Matt. 5. 6.

5. Do we empty our Souls of carnal and worldly Thoughts and Cares and Deſires? *Labour not for the Meat which periſheth, but for that Meat which endureth unto everlaſting Life, which the Son of Man ſhall give unto you, for him hath God the Father ſealed.* John 6. 27.

6. Are

6. Are we not ready to lay hold on vain Excuſes borrow'd from our worldly Buſineſſes or Pleaſures? *None of thoſe Men* (ſaith God) *ſhall taſte of my Supper*, Luke 14. 24.

7. Do we labour to put our ſelves into a fit habit and poſture of Soul for ſo divine a Feaſt? He that came without his *Wedding-garment was bound hand and foot, and caſt into outer Darkneſs*, Matt. 22. 13.

Now therefore we are as it were to new trim up all our Graces, and appear with them before God in their greateſt Brightneſs, having our Souls adorned, and adorning the *Goſpel* of *Chriſt*.

1. Let the Conſideration of the Odiouſneſs of Sin to God, which he would not pardon without the *Death* of his *only begotten Son*, and of the aſtoniſhing Love of *God* to Sinners Souls, ſo that he would ſend his Son to die rather than they ſhould periſh, give Life to our *Repentance*.

2. Let this Conſideration, that *Chriſt* hath not only left us the *Hiſtory* of

of his Life, Death, and Reſurrection, in his *Goſpel*, confirmed by many Miracles; but hath alſo inſtituted a ſolemn *feſtival* Commemoration of himſelf, which hath been conſtantly celebrated in his *Church* in all Ages, wherein what by the *Word* is preached to our *Ears* is lively repreſented to our Eyes, even *Jeſus Chriſt evidently ſet forth crucified among us*; ſet our Faith on work. *Gal.* 3. 1.

3. Let the wonderful *Love* of the *Father* in giving his *only Son*, of the *Son* in ſhedding his precious *Blood* for us ungodly *Sinners*, rebellious *Enemies*, hopeleſs *Wretches*, demonſtrated in this *Feaſt* of Love, enflame our Hearts with the *Love* of *God* in *Jeſus Chriſt*.

4. Let the *Promiſes* of *God* that cannot lie, *firſt* ſealed in the *Blood* of the everlaſting *Covenant*, now renewed and confirmed in this *Sacrament*, feed and nouriſh our *Hope*.

5. Let the numerous Benefits of *Chriſt*'s Death, thus ſignally exhibited and aſſured unto us, fill our Hearts

with *Thankfulneſs*, remembring that this *Sacrament* is the *Euchariſt*, a thankful Commemoration of *Chriſt*, and this Cup the *Cup of Bleſſing*, Praiſe, or Thankſgiving.

6. Let our Deliverance from the Vaſſalage of Sin and Torments of Hell, and our new Title to the Kingdom of Heaven, fill our Hearts with ſpiritual Joy. Let us take the *Cup of Salvation*, and call upon the Name of the Lord, in joyful Songs and Hymns of Praiſe.

Pſ. 116. 3.

7. As *God*, whom we have ſo often provoked to Wrath and Indignation, doth graciouſly condeſcend in *Chriſt Jeſus* to renew his Covenant of Mercy to us; ſo let us moſt heartily come to renew through the ſame bleſſed *Jeſus* our Engagements to him, and do that which may correſpond with what *Chriſt* hath done for us.

Did he *deny himſelf*, veiled his *God-head* in mortal *Fleſh*, taking on him the form of a *Servant*, humbling himſelf to the Death of the *Croſs*? Let us de-

Phil. 2. 5. *ad* 8. *Lu.* 14. 26.

ny

ny our ſelves, take up the Croſs, forſake all, and follow him.

Was he *Crucified* for us? Let the *Old-man* be crucified in us with the Affections and Luſts, let the World be crucified to us, and we unto the World, let us make no more Proviſion for the Fleſh to fulfil the Luſts thereof. *Rom.* 6. 6. *Galat.* 5. 24. 6. 14. *Rom.* 13. ult.

Did he give himſelf a *Sacrifice* for our Sins? Let us offer to God the Sacrifices of broken and contrite Hearts, the Sacrifice of Prayer and Supplication, of Praiſe and Thanſgiving, of Almſgiving and Mercy; and in a word, our Bodies a living Sacrifice, holy and acceptable to God. *Pſal.* 51. 17. 107. 22. *Heb.* 13. 16. *Rom.* 12. 1.

8. Let this Feaſt of Love and holy *Communion* oblige us to hold the Unity of the Spirit in the bond of Peace, to purge out the old leaven of Malice and Envy, to forgive as God for Chriſt his ſake hath forgiven us, to do good to all men as we have opportunity, *1 Cor.* 5. 8. *Epheſ.* 4. 32. *Gal.* 6. 10. *Mat* 5. 44. *Romans* 12. 20. 21. *Mat.* 5. 24.

eſpecially to them that are of the Houſhold of Faith; to love our Enemies, bleſs our Perſecutors, pray for our Haters, render good for evil, overcome evil with good; and if going to the Altar, we remember that our Brother hath ought againſt us, go firſt and be reconciled unto him.

When we are thus diſpoſed we may with an holy Boldneſs come to the *Lord's Table*, and need not fear but we ſhall have the *Benefits* thereof conferred upon us.

CHAP.

CHAP. VIII.

How we are to behave our ſelves at this Sacrament.

¶ *AS thou goeſt to the Church, meditate all the way, or diſcourſe with thy Company of the Goodneſs of God in inviting poor Sinners to his own Table: Say thus with thy ſelf.*

O my ſinful Soul, taſte and ſee that the *Lord* is good! O what a Love and Goodneſs is this! that ſuch wicked Prodigals as we, who have ſo long abuſed all the good Gifts which our heavenly *Father* hath beſtowed upon us, in a vain, fooliſh, and ſinful way of living, ſhould have ſuch Encouragements as theſe to return to our offended *God* and *Father!* I will go unto him, and ſay, *Father*, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy Son, or to appear and feed amongſt thy Children. *O Lord*, not conſidering what thou haſt made me, a ratio-

nal Creature, to know, love, and honour thee my great and good *God*, I have uſed my ſelf like a Beaſt, and have fed with Greedineſs and Delight amongſt ſwiniſh Sinners, upon empty Husks and Vanities. O bleſſed be thy Name, who haſt brought me to my ſelf again, to ſee, and lament, and hate my paſt Folly. I am now in all Humility coming to feaſt my Soul with thee in thy Houſe, where there is ever bread enough and to ſpare, even the Bread of Life, my ever bleſſed JESUS. O ſend out thy Light and thy Truth! let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles; then will I go unto the *Altar* of *God*, unto *God* my exceeding Joy, and with all my Soul will I praiſe thee *O God, my God.* I will enter into thy Gates with Thankſgiving, and into thy Courts with Praiſe, I will be thankful unto thee and bleſs thy Name: For the *Lord* is good, his Mercy is everlaſting, and his Truth endureth to all Generations.

¶ *Ex-*

¶ *Entring into the Church, have such Thoughts as these before the Service begin.*

O how dreadful is this place! This is no other but the House of *God*, and the Gate of Heaven. Holiness, *O God*, becometh thine House for ever. One day in thy House is better than a thousand. Blessed is the man whom thou chooseſt and causeſt to approach unto thee, that he may dwell in thy Courts. I come, *O Lord*, into thy House in the multitude of thy Mercy, and in thy Fear will I worship thee in thy holy Temple. I have loved the Habitation of thy House, and the place where thine honour dwelleth. O let me be abundantly satisfied with the Fatness of thy House, and make me drink of the River of thy Pleasures.

¶ *Joyn devoutly with the Congregation in the Prayers of the Church, and attend diligently to* God's Word *read and preached. And when the* Minister *is going to the Table,* say thus:

Bleſſed be God for affording us Paſtors and Teachers; O how beautiful are the Feet of them that preach the Goſpel of Peace, and bring glad tidings of good things! O Lord bleſs and aſſiſt this thy Servant in this holy Miniſtration. Thou, O *Lord*, art our Shepherd, we can want nothing; thou prepareſt a Table before us, ſurely Goodneſs and Mercy ſhall follow us all the days of our Life.

¶ *When the Bread and Wine are placed upon the Table, and thou art preparing thine Offering, ſay thus:*

O gracious Lord, what a miracle of Divine Love do we here behold! We have ſinned againſt thee, and yet thou calleſt not upon us for Sacrifices and burnt Offerings, but haſt prepared a Body for thy eternal Son, that he in that might do thy Will, live among us, and die a Sacrifice for us, and here feed us on that Sacrifice of himſelf to eternal Life. I have abundantly deſerved to be at this time in Hell amongſt the Devils, and doſt thou yet vouchſafe to feaſt me at thy Table,

Table, amongſt thy Children, on the *Body* and *Blood* of thy deareſt *Son*? O aſtoniſhing Love! Let this thy love, O *God*, pierce my Heart, and do thou, O bleſſed JESUS, dwell therein for ever.

The Earth is thine, O Lord, and the fullneſs thereof. What can I render unto thee for all thine ineſtimable Benefits. My Goodneſs extendeth not unto thee, but to the Saints that are in the Earth. Thou, O *God* of thy Goodneſs, haſt prepared for the poor. Accept, I beſeech thee, of my poor Mite, receive this my humble Acknowledgment of thy Bounty to me poor Sinner, whereby I confeſs and declare my ſelf and all that I have, to be at thy Command and Service, accept of me for *Jeſus Chriſt* his ſake.

¶ *When the Exhortation is read, mind it well, and obſerve whether you come ſo duely prepared as is therein ſaid you ought to be.* Then ſay,

Search me, O *God*, and know my heart; try me and know my thoughts, and ſee if there be any wicked way in

me, and lead me in the way everlasting. Who can understand his Errors? Cleanse thou me from my secret Faults.

¶ *When you are bid to draw near, do so, both with Body and Soul, saying;*

My Heart is ready, O *God*, my Heart is ready; I will wash my hands in Innocency, and so will I compass thine *Altar*, O *God*.

I come, O my *God* I come, for whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee. O hide not thy comfortable Presence from me.

¶ *Then humbly joyn in the Confession of Sins, saying after the Minister, and receive in the humblest Posture the* Absolution *as from* Christ *himself interceding for you at* God's right hand *and blessing you. Draw Comfort from the* Sentences *of* Scripture *read unto you, and lift up your Hearts with joyful Praises unto God, as you are called upon to do, heartily joyning in the following Devotions.*

When

When the Miniſter conſecrateth the Elements, fix your Eye upon the whole Action, and your Heart upon your crucified Jeſus, *conſidering with what Pains and Tortures on the Croſs he finiſhed your Redemption.*

When the Miniſter draweth near you with the Bread, ſay;

Create in me a clean Heart, O God, and renew a right Spirit within me.

¶ *When you take the Bread, ſay*;

With all Humility and Thankfulneſs of heart I take this ſacred Pledge of thy Love, O deareſt *Saviour*. Be it according to thy Word, with thy crucified Body feed my Soul to Life eternal.

¶ *Then eating the Bread, ſay*;

O *Father, Son,* and *Holy Ghoſt*, one *God bleſſed for ever*, I am wholly thine and not my own; reign in me, rule over me, O bleſſed *Jeſus*, now and for ever. By thee I live, through thee let me grow in Grace and Goodneſs. Keep me from hungring any more after Sin and Vanity. *Lord*, evermore give me this Bread till thou bring me

to

to thy eternal Supper in thy Kingdom of Glory.

¶ *Receiving the Cup, ſay,*

I will receive the Cup of Salvation, and call upon the Name of the Lord.

¶ *Having drunk of it, ſay,*

My Soul was a-thirſt for the living God; let thy Blood, O holy *Lamb* of *God*, cleanſe me and this whole Congregation from all Sin. Let thy *holy Spirit* be in us a Well of living Water ſpringing up into everlaſting Life. I have confeſſed my Sin, and thou art faithful and juſt to forgive my Sin, and to cleanſe me from all Unrighteouſneſs. Take now, my bleſſed *Lord*, a full and everlaſting poſſeſſion of thy dear Purchaſe. As I believe we have Redemption through thy *Blood*, even the Forgiveneſs of Sins; ſo do I here deny my ſelf, and reſolve by thy Aſſiſtance to follow thee even unto Death. And, O thou *God* of Peace, that brought'ſt again from the dead our *Lord Jeſus Chriſt*, that great Shepherd of the Sheep, through the Blood

Blood of the everlasting Covenant, feed, govern, and protect thy whole Flock the Universal *Church*, make us perfect in every good Work to do thy Will, working in us that which is well-pleasing in thy Sight, through *Jesus Christ*, to whom be Glory for ever and ever. *Amen.*

¶ *During the time of the* Distribution, *if no* Psalm *be sung, (or, if a* Psalm *be sung, then, during the* Oblation, *or at any other vacant times) employ your selves in such Meditations as these following.*

O how wonderful is the Love of *God*! How doth the *Lord* triumph in his Goodness, and rejoyce in his Mercy! We that have a thousand times over deserved to be weeping, and wailing, and gnashing of Teeth in everlasting Fire, are here admitted to feast and rejoyce at the *Table* of the *Lord.*

O astonishing Love of the blessed *Jesus!* O abominable Sins of us rebellious Wretches! Was thy holy Body, my dearest *Lord* and *God*, thus broken

broken and torn, thy precious Blood thus ſhed and poured out for our ſinful Souls? And ſhall we not abhor thoſe curſed Sins of ours, and with all due Hatred and Indignation caſt them off for ever? Shall we not renounce all Kindneſs to our beaſtly Luſts, loath our ſelves for our Iniquities, and give our ſelves entirely to thy Service (which is perfect Freedom) for evermore?

O raviſhing Love, that moved the eternal *Son* of *God* to reſcue us from everlaſting Torments, by the ſharpeſt Pains and Tortures of his ſpotleſs Body, and the bittereſt Agonies of his pureſt Soul! That moved the bleſſed and only Potentate, the *King* of *Kings* and *Lord* of *Lords*, to condeſcend unto Sufferings, Shame, and Death, and to be made a Curſe for us, that we might be made the Righteouſneſs of *God* in him?

Waſt thou, O bleſſed *Saviour*, content for our ſake to be deſpiſed and rejected of men, to become a Man of Sorrows, and acquainted with Grief,

and

and have we ſo long hid, as it were, our Faces from thee? Haſt thou been deſpiſed, and yet have not we eſteemed thee? Surely thou haſt born our Griefs, and carried our Sorrows; thou waſt wounded for our Tranſgreſſions, and bruiſed for our Iniquities; the Chaſtiſement of our Peace was upon thee, and with thy Stripes we are healed. All we, like Sheep, have gone aſtray, we have turned every one to his own way, and the *Lord* hath laid on thee the Iniquity of us all. Thou waſt oppreſſed and afflicted, yet did'ſt thou not open thy Mouth; thou waſt brought as a Lamb dumb to the Slaughter; thou waſt cut off out of the Land of the Living; for the Tranſgreſſion of thy People waſt thou ſtricken.

O holy *Jeſus*, I do moſt ſtedfaſtly believe, that thou art the Lamb of *God* that takeſt away the Sins of the World; that thou haſt in thine own Body born our Sins upon the Tree; and that in the Body of thy Fleſh, through Death, thou haſt reconciled

us

bus who were Enemies, to preſent us holy and unblameable in *God's* ſight. Thou waſt not aſhamed to call us Brethren; and becauſe the Children are Partakers of Fleſh and Blood, thou alſo thy ſelf tookeſt part of the ſame, and through Death haſt deſtroy'd him that had the power of Death, the Devil.

We have not an High-prieſt which cannot be touch'd with a feeling of our Infirmities, but was in all Points tempted as we are, yet without Sin. Therefore may we come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need. Thou, O bleſſed *Jeſus*, being made perfect through Sufferings, art become the Author of Salvation unto all that obey thee.

O *Lord*, I poor Sinner fly for Refuge, to lay hold on the Hope now ſet before us. Thou art able to ſave them to the uttermoſt that come unto *God* by thee, ſeeing thou ever liveſt to make Interceſſion for us. By thine own Blood haſt thou entered in once in-

into the holy place, having obtained eternal Redemption for us. Thou art entered into Heaven it ſelf now to appear in the Preſence of *God* for us. Thou art our *Advocate* with the *Father*, the *Propitiation* for our Sins, and we look for thee to appear the ſecond time without Sin unto Salvation.

O *Lord*, ſeeing thou haſt given us Boldneſs to enter into the holieſt by the Blood of *Jeſus*, by a new and living way which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh: and having ſuch an High-prieſt over thine Houſe, I here draw near with a true Heart, in full Aſſurance of Faith, having my Heart ſprinkled from an evil Conſcience, and reſolving by thy Grace to hold faſt the Profeſſion of my Faith without wavering.

I do here, O *Lord*, in all Humility, offer up my ſelf to be a living Sacrifice, holy and acceptable unto thee in vertue of the Sacrifice of thy dear *Son*, deſiring to glorifie thee with my Body and Spirit which are thine.

Confirm

Confirm, I beſeech thee, now unto my Soul, and to all here preſent, the Covenant ſealed in his Blood. Enable us to continue ſtedfaſt therein for ever.

Lord, make all that profeſs thy Name zealous of good Works, unite us in the ſame Faith and Love, and let us keep the Unity of the Spirit in the Bond of Peace. Let us never forſake the aſſembling of our ſelves together, to celebrate the Memorial of thy loving-Kindneſs, and ſhew thy Death till thou come. Put thy Laws into our Hearts, and write them in our Minds, and enable us to cleanſe our ſelves from all filthineſs of Fleſh and Spirit, and to perfect Holineſs in the fear of *God*.

¶ *When the Diſtribution is ended, joyn heartily in the Thanſgiving, and following Hymn of Praiſe.*

Being return'd home, give hearty Thanks for this Mercy afforded you; pray for Grace to perform your Vows, and return not too ſoon to your common Buſineſs. Strive by Medi-

Meditation to keep a warm ſenſe of God's Goodneſs in your Heart, and labour to ſtrengthen your Reſolutions of a Holy and Chriſtian Life. Watch eſpecially againſt the Sins you have been lateſt guilty of, or moſt inclined to, and ſin no more leſt a worſe thing come unto you.

CHAP.

CHAP. IX.

The pretended Reasons for neglecting this Sacrament briefly answered.

NO good man will seek an Excuse, no wicked man can find one, for not endeavouring to do his Duty; and a Duty it is *to do this in Remembrance of Christ.* The Benefits are such as cannot be slighted by a wise man, the Necessity is such as cannot be dispensed with by any man. Yet because men are too apt to deceive themselves out of their Duty and Happiness at once by something that they call Reason, and where they have no good Excuse are ready to make a bad one; in charity to their Souls, their Vanity herein is to be shew'n them.

Obj. 1. *We eat the Flesh and drink the Blood of Christ spiritually by Faith out of this Sacrament; what need therefore can there be of this Sacrament, seeing therein we are but to do the same?*

Ans.

Anſ. This is all one as to ſay, We do ſome part of our Duty, what need is therefore of doing the reſt? Or, We believe in *Chriſt*, what need is there to obey his Commandments? It is enough to a *Chriſtian*, that *Chriſt* hath commanded it.

That *Faith* whereby we eat the *Fleſh* and drink the *Blood* of *Chriſt* ſpiritually, implieth Obedience to the *Goſpel* of *Chriſt*; and it is an eſpecial Command of the *Goſpel* to *do this*. He then that neglects the doing of this, neglects to obey the *Goſpel*, and therefore falſly pretends that he *eats* and *drinks ſpiritually* the *Fleſh* and *Blood* of *Chriſt*. Whatever therefore the Chriſtian doth more in this *Sacrament* than out of it, the willful Neglecter of it is inexcuſable, for he is no *Chriſtian* or true *Believer*.

Obj. 2. *He that receiveth unworthily receiveth Damnation to himſelf; therefore 'tis ſafer to forbear.*

Anſ. So you may ſay, He that eateth may, if he be not careful, eat Poiſon, or choak himſelf, or ſurfeit and

and die; and therefore 'tis safest to forbear eating. Will you fast for this reason?

Willful neglect is certain Damnation; receiving is not so: Will you prevent an uncertain danger of Death, by killing your self?

If a man receive without Faith and Repentance, he receiveth Damnation; and so he doth if he do not believe and repent, tho' he receive not this *Sacrament*. What better is he then for not receiving it? He perisheth either way, receiving or not receiving it.

A *Communicant* that being a penitent Believer comes to the *Lord's Table* without due Preparation and suitable Affections, may receive thereby *Judgment*, (so the Word translated *Damnation* may be englished) that is some *Chastisement*, such as *Weakness*, *Sickness*, or *Death*, 1 *Cor.* 11. 30. and *he is thus chastened, that he may not be condemned*, v. 32. But even this may be prevented by *judging our selves*, or duely examining our selves, *v.* 31. And now

now which is ſafer, to judge our ſelves and eat, or to neglect our Duty and periſh?

Obj. 3. *But I am afraid I am unworthy, and therefore dare not come to this Sacrament.*

Anſ. In a ſtrict ſenſe, we are all unworthy, even ſo much as to eat or live, being Sinners, and deſerving Damnation.

In another ſenſe, he is *unworthy* that is ignorant, an Unbeliever, and wicked, or no good *Chriſtian*, and muſt not come. But ſay,

Are you a *ſincere Chriſtian*, or a *diſſembling Hypocrite?* If the former, prepare your ſelf and come; if the latter, be aſhamed of it and repent, for otherwiſe you periſh.

Obj. 4. *I doubt of my Sincerity, and he that doubteth is damned if he eateth*, Rom. 14. 23.

Anſ. To do a thing, doubting that it is an unlawful thing or a Sin, is that which deſerveth Damnation, according to that Text. But you cannot fear that the receiving of this *Sacrament*

ment is a Sin, it being a neceſſary Duty. That which you doubt of is your own Sincerity. If you be indeed unſincere, that is, a *Hypocrite* and a *Diſſembler*, you are not to receive it: If you be ſincere you may, there can be no doubt of this. But you doubt whether you be a *ſincere Chriſtian*. And if this Doubt be ſo prevalent that you rather judge you are not, I ſhall not adviſe you to come to this Sacrament till you be better ſatisfied of your Sincerity. But then conſider,

Will you contentedly reſt in this doubtful Condition? Can you be quiet in your Mind, till you find cauſe to hope you are a *Chriſtian*, and ſhall be ſaved? If you find no cauſe to hope this, why ſhould you not forbear all other Chriſtian Duties as well as this?

Why do you not lay open your condition freely and impartially to your ſpiritual Guide, and take his Judgment of your Sincerity? If you uſe not this or any other means of knowing your ſelf, but reſt contentedly under

der your Doubts, and plead them as an Excuſe for not doing your Duty, you are certainly no *ſincere* Chriſtian.

But if you are troubled that you know your ſelf no better, and are above all things deſirous to be a good Chriſtian, and endeavour by all means to be ſo, and to know that you are ſo, and give your ſelf no reſt, but mourn, and pray, and examine your ſelf, and crave Advice, and ſet your ſelf in earneſt about the Duties of *Chriſtianity*, theſe are good ſigns of *Sincerity*; and you ought to receive this *Sacrament*, and wait upon *God* for a farther Bleſſing.

Obj. 5. *I fear I have not a ſaving Faith, I have no Aſſurance of my Salvation.*

Anſ. Though ſuch *Aſſurance* may be had, yet I verily think, that the far greater number of *good Chriſtians* want it, and are but *working out their Salvation with fear and trembling*. To labour after it is our *Duty*, to have it is our great *Comfort*, but no *Condition* of *Salvation*.

Do you believe the *Gospel*, that he that believeth and is baptized shall be saved? that *Jesus Christ* is the Saviour of all them that, repenting of their Sins, trust in his Merits, and live in Obedience to his Government and Laws?

Do you accordingly consent to be saved by him upon these terms; and striving against Sin, earnestly desire and endeavour to live according to his *Gospel*, and trust to him for Salvation? This is *saving Faith*, whether you have full *Assurance* or no, and you are to receive this *Sacrament* for the strengthning of your Faith.

Obj. 6. *Faith worketh by Love*, Gal. *and I fear I do not love* God.

Ans. Are you convinced, that *God* is the chief good, and ought to be loved above all things? And do you so value him above all things?

Are you thereupon resolved to do any thing, to part with any thing, to suffer any thing, thereby to honour him and enjoy his Love?

Do

Do you thus practice, and can you deny your ſelf and your own Will to do his? This is Love, that you keep his Commandments. And though you feel not ſuch a *paſſionate* Love you have for ſome other things, yet, if you have this *prizing* and *over-ruling* Love, that you do prefer his Will and his Favour above other things, you are to uſe this *Sacrament* for the confirming and farther inflaming your Love.

Obj. 7. *I fear I do not truly repent, for I cannot weep for my Sins.*

Anſ. Can you *hate* them and *avoid* them; and do you in Obedience to *God*, and of Love to him, ſhun all Temptations, and watch againſt them? If ſo, though your Eyes be dry, *God* will not deſpiſe a broken Heart.

Obj. 8. *But I feel Luſts and evil Inclinations ſtirring in me.*

Anſ. So you ſhall whilſt you live, more or leſs. But do you not feed and cheriſh them? Do not you delight in them, nor obey and fulfill them? Do you, on the contrary, check and

reſtrain them, and uſe all the means of ſubduing and mortifying them? If you find it thus, come to this Sacrament with Comfort. Let not Sin reign in you to fulfill the Luſts thereof, and all will be well.

Obj. 9. *I am not in charity with my Neighbours, therefore I dare not come.*

Anſ. That is, You dare ſin and periſh, but you dare not leave off ſinning and do your Duty and be ſaved. If you be not in charity, how dare you pray for the Forgiveneſs of your Sins as you forgive others? how dare you ſleep, leſt you die out of Charity? Plead not Sin as an Excuſe for not doing your Duty, but leave your Sin, and do it.

Obj. 10. *But I am engaged in Law Suits, and dare not come till they be ended.*

Anſ. That is, You will have your Right firſt, if you can get it, and let *God* ſtay your leiſure for his. When you have got your Will of your Neighbour you will do your Duty to God.

But

But cannot you manage your Law-Suits juſtly and charitably? Can you not defend or recover your Right without doing wrong or bearing ill will to your Neighbour? Then do you take a ſad courſe, to damn your own Soul to do your Neighbour an ill-turn.

Do nothing but your Duty in going to Law, and you need not be kept from your Duty in this *Sacrament* of *Chriſt*.

Obj. 11. *I have ſo much Buſineſs, that I cannot prepare my ſelf.*

Anſ. Is it honeſt and profitable Buſineſs which you may do to the Glory of *God?* Then need it not hinder you from doing this great Buſineſs of your Soul.

Doth it afford you time to eat and drink, to ſleep, yea and perhaps give and receive impertinent Viſits? And will it allow no time to prepare your ſelf for this Sacrament? See that you make no more Buſineſs than is needful.

Examine your ſelf daily, and ſtir up your Affections to *God*, and renew your Vows, and uſe only honeſt Buſineſs, and the work of Preparation will require no great time.

Obj. 12. *I receive it ſometimes, but why ſo often?*

Anſ. Where's the Zeal of the Primitive *Chriſtians*, who communicated every *Lord's Day*, or oftner?

What Reaſon can you give, why this Sacrament ſhould not be a part of all our publick and more ſolemn Worſhip, ſeeing it is a Duty whereby we are ſo eſpecially to own our ſelves the Diſciples of a *Crucified Saviour?*

Have we not need often to ſtir up in us the Remembrance of *Chriſt*, to quicken and actuate our Graces? Are they ſo lively and active in us?

Would not the frequent Celebration hereof keep in us a warm ſenſe of our *Chriſtian* Duty, to live *Godly, Righteouſly*, and *Soberly?*

Would it not keep in a conſtant readineſs to *dye*, and fit our Accounts for *Judgment?* Can

Can our unwillingneſs frequently to communicate ſignifie any thing elſe, but that we too coldly reſent *God*'s Love to our Souls in *Chriſt*; and that we deſire to have time enough betwixt *Sacrament* and *Sacrament* to forget our Vows, and to enjoy our Sins, and hope to make amends for all the next time we receive?

Obj. 13. *I ſee many that come to this Sacrament little better for it, they live no better Lives than they did before.*

Anſ. You ſee ſome that thrive not by their Labour, nor grow ſtrong by their Meat, nor are cured by their Phyſick. Will this move you to neglect your Buſineſs, refuſe to eat, ſeek no Remedy when you are ſick?

Muſt not you do your Duty becauſe others do it amiſs?

Obj. 14. *I have not found that Benefit and Comfort by it formerly which ſhould encourage me to come to it again.*

Anſ. We are to do our Duty whether we get any thing by it or no.

If we reap not the Benefit, the fault is neither in *God*, nor his *Ordinance*,

but in *our ſelves.* The Sun makes a living Plant grow, but drieth up a dead one.

If we have done our Duty as we ought, the Conſcience of that ſhould comfort us very much.

If we hold on conſtantly in a *Chriſtian* courſe of Life, we may preſume we have got good by this *Sacrament*, and may get much more by receiving it oftner.

Be more careful to do your Duty in an acceptable manner, than too deſirous of ſenſible Joys and Comforts. The Duty is *ours* to perform in its ſeaſon, the Benefit is *God's* to give when he pleaſeth, and the Comfort may be reſerved to come in fully in Heaven.

Obj. 15. *But I am guilty of back-ſliding into many Sins ſince the laſt Sacrament.*

Anſ. It is that which good men have been guilty of, and for that there is no leſs need of Humiliation and Repentance, but there is more room for Hope.

The

The more dangerouſly you have fallen, the more care ought you to take to riſe again by Repentance, the more need have you to renew your Covenant, and to come for more ſtrength in your greater need.

Obj. 16. *I ſhall but break my Vows again, and incur the greater Damnation.*

Anſw. If thy Leg were broken, would'ſt thou not ſet it for fear of breaking it again? If thou art ſick, wilt thou not be cured for fear thou ſhould'ſt relapſe and dye?

If indeed thou reſolveſt to return to the Mire again, it is in vain for thee to waſh and be clean. But be in good earneſt to ſtrive againſt thy Sin and forſake it, and fear not, *God's* Grace is ſufficient for thee.

CHAP. X.

The Stumbling-blocks caſt in our way, removed.

WE may well ſay here, as *Chriſt* ſaid in another Caſe, Some there be who will neither enter into the *Church* to receive this *Sacrament* themſelves, nor ſuffer thoſe to enter in that would, but are very buſie in laying ſuch ſtumbling-blocks in their way as they are not able to remove. So that either they keep away from this bleſſed *Sacrament* to their great hurt, or ſtruggle through their doubts and ſcruples with much Galling and Uneaſineſs, to their great diſquiet. In pity therefore to the weak, theſe alſo ought to be removed.

I. *Some have been made to think it unlawful to receive the Sacrament where it is adminiſtred with a preſcribed form of Words.*

Not to prove here the *Lawfulneſs* and *Uſefulneſs* too of *ſet* and *preſcribed* Forms

Forms of Prayers in the publick Worſhip of *God*, it will be ſufficient, in reference to this *Sacrament*, to conſider thus much.

1. That when our bleſſed *Jeſus* commanded this to be done in [illegible] membrance of him, he neither commanded nor forbad it to be done by a *ſet* or *preſcribed* Form: it is therefore certainly left to the Diſcretion and Piety of the *Church* to conſider which is moſt expedient and conducing to Edification, a *Form* or *no Form*; and to act accordingly. The thing *muſt* be done, and *with* a preſcribed Form or *without* one, it muſt be done. *Chriſt* hath not told us which way, and who ſhall determine the matter but they to whom he hath committed the ordering of all ſuch things in the *Church*?

2. If in any part of the publick Worſhip a preſcribed Form be *expedient*, it muſt be in this. 'Tis the Feaſt of *Love*, and a holy *Communion*, wherein we declare our ſelves *one* Bread and *one* Body; 'tis therefore in a great mea-

measure even *necessary*, that before we come together we should have before our Eyes the things wherein we are *unanimously* to *joyn*, the *Words* to which we are to say, *Amen*: and not go at [illegible]venture to joyn in we know not what, and commit our Thoughts and Devotions there to the conduct of a single man, that loves it may be to hear himself talk, and to shew his Wit and Eloquence in Words, (to say the best of them) for the most part *unintelligible* to the greater number of *Communicants*.

Yea, seeing, to the great Grief of all good *Christians*, the Devil and his Instruments have ever been very busie to *deform* this holy Ordinance, and to turn this *Sacrament* of *Union* into a bone of *Contention*; it well becometh the *Church* to use all care, that nothing be said or done in this Administration, but what is according to *Truth* and *Godliness*. And certainly it would be no good sign of such Care, to leave every *Minister* to his own Discretion, to use his own *affected*,

and

and perhaps *erroneous*, Way and Words.

II. *Others are made afraid to* kneel *in receiving this Sacrament, becauſe the Apoſtles at the firſt Inſtitution did not ſo, and becauſe the Papiſts doing ſo worſhip the Bread and Wine.*

If the Apoſtles *kneeled* not, yet they neither *ſate* nor *ſtood*. And if they uſed a *Supper-geſture*, it was on occaſion of the *Paſſover* whereat this *Sacrament* was inſtituted. *Chriſt* hath commanded that *this be done*, that is, that *Bread* and *Wine* be *bleſſed* and *broken* and *diſtributed*, *taken*, *eaten*, and *drank in Remembrance of him*; but he hath not commanded any *Geſture*, nor expreſly forbidden any. This therefore alſo muſt be left to the Prudence of the *Church*, as all other Circumſtances of this ſacred Action, till it can be ſhewn that the bare *Example* of the *Apoſtles* did oblige us perpetually to imitate it; which here cannot be ſhewn: and therefore to ſay it did, is to *add* to the Word of *God*, and to lay a Snare before Mens Conſciences; it being

being hard, for *moſt* men at leaſt, to give a reaſon, why their Example in this Circumſtance of *Geſture*, ſhould more oblige us than in others of *Time*, *Place*, *Number*, &c.

Kneeling is a Geſture of *Humility*, and that better becometh vile Sinners offering their *Prayers* and *Praiſes* at the Throne of Grace in the Vertue of the *Sacrifice* of *Chriſt*, than any Poſture of *Familiarity*, ſuch as *ſitting* eſpecially is. However, ſeeing it is enjoyned, were it leſs convenient, yet he hath certainly no very great Love or Appetite to this divine Food, who will rather want it than receive it on his *Knees*, and chooſeth rather to diſobey *Chriſt* in not doing *this* at all, than obey the *Church* in doing it *thus*, when there is no Divine Law to the contrary.

And if the *Papiſts* do *kneel* to worſhip the *Elements*, may not we therefore *kneel* to worſhip *Chriſt*? The *Church* of *England* hath ſufficiently declared againſt worſhipping the *Elements*; and if ſhe knew you did ſo,

ſo, would caſt you forth as *Idolaters.*

III. ***But we muſt thus communicate with Sinners in a mix'd Congregation, and we are forbidden ſo much as to eat with ſuch,*** 1 Cor. 5. 11. ***and commanded to withdraw from every Brother that walketh diſorderly,*** 2 Theſ. 3. 6. ***and to come out from among them and be ſeparate,*** 2 Cor. 6. 17.

You muſt come out from *Heathens,* and be ſeparate from *Idolaters,* ſuch as were thoſe *Unbelievers,* 2 Cor. 6. 14, 15, 16. But none but *baptized* Perſons and *Profeſſors* of *Chriſtianity,* are admitted to the *Lord's Table.*

You muſt alſo withdraw your ſelves from *diſorderly Walkers,* as you are commanded, 2 *Theſſ.* 3. 6. not familiarly to converſe them, ſo as to partake with them, or countenance them in their Wickedneſs or *Idleneſs*; but ſet a note of Diſgrace upon them by ſhunning their Company and Familiarity, to make them, if poſſible, *aſhamed* of themſelves. Yet muſt we not look upon them as Enemies, but admoniſh them

them as Brethren, *v.* 14, 15. All this plainly relates to our *ordinary Converſation* with ſuch men, and nothing is here ſaid about *communicating* in this *Sacrament.*

Be ſure that *you* be none of thoſe whoſe Company is here forbidden to *Chriſtians*, ſuch as are *diſorderly Walkers*, that obey not the juſt *Orders* of their Paſtors and Governours (*v.* 14.) but are unruly and will not be governed (1 *Theſ.* 5. 14.) and ſuch as cauſe *Diviſions* and *Offences* contrary to the Doctrine that they have learnt, *Rom.* 16. 17.

In the ſame ſenſe we muſt not *eat*, that is, *familiarly converſe* with wicked Chriſtians, 1 *Cor.* 5. 11. For that it is *ordinary Converſation* that is there meant ſeems plain, becauſe 'tis ſuch a keeping Company with them, as the *Apoſtle* allows them with *Heathens* and *Idolaters*, *v.* 10. which cannot be at the *Lord's Table* whither they are not admitted, but only Profeſſors of *Chriſtianity.*

Though

Though we are to withdraw from such wicked and disorderly Persons, so far as not to countenance them, but endeavour to make them ashamed of their Sins; yet must we be careful to do this *orderly*, and as becometh *Christians*. And this you do not, if you study not to be quiet and to do your own Business, but delight to be busie-bodies in other mens matters. If you suffer for that, you have the just Reward of your busie-boldness.

1 *Thess.* 4.
1 *Peter* 4. 15.

Qu. *But must wicked men be admitted to this Sacrament?*

Ans. No, not if they be *notorious*, and have not declared their *Repentance*. They ought to be *admonished*, and if stubborn, *cast* out of the *Church* by those to whom it belongs to do it. Leave that to your *Governours*, and do you the Duty of *private Christians*.

Remember *Charity* thinketh no evil, but believeth all things; it judgeth not rashly, but hath as good an Opinion as may be had of all men. Be sure then that you have

1 *Cor* 13. 5. 7.

have ſufficient ground for it when you judge any one wicked.

Take heed alſo of ſpiritual Pride in your ſelf, and that your unreaſonable ſwelling with ſelf-conceit cauſe not your Brother to ſeem little and vile in your Eyes.

See that you count not any man a wicked man only becauſe he is not of your *Opinion*, or becauſe he is not of your *Party*, or dares not *ſeparate* from the *Church* as you do, or *cenſure* other men as boldly as you do, or have as high an Opinion of his own *Godlineſs* as you have: it is no good ſign of that *Purity* which ſome pretend to, that they ſcruple at a *Form* or *Ceremony*, but not at being *drunk*, or being *unjuſt* in not paying every man his due, or *reviling* their Governours, or uncharitably *cenſuring* the whole *Church*; or, that they dare not come to the *Lord's Table* with wicked men, but dare go to the *Ale-houſe* with them.

See that you have diſcharged a good Conſcience towards your Brethren, before you abandon their Communion.

Have

Have you friendly reproved and admoniſhed them privately? Talk not to others of their Wickedneſs till you have firſt told them of it. If this have done no good upon them, have y admoniſhed them again before two or three Witneſſes? If this prevail not, have you told the *Miniſter* and deſired his help to reform theſe Sinners? If he cannot reclaim them, have you endeavour'd to have them caſt out of the *Church* by *Excommunication?* If you have not done this, where's your *Charity* to your Brother? where's your *Obedience to God?* Where's your *Zeal* for the *Church's Purity?* You have more cauſe to be afraid of your own Sins, than of other mens: nay, you become by this neglect, Partakers of other mens Sins, which you pretend to be the very thing you are ſo greatly afraid of.

1 *Theſſ.* 5. 14. *Matth.* 18. 15. 2 *Theſſ.* 3. 15.

Obj. You ſay, perhaps, you have done all this, and yet theſe Sinners are not excluded, but admitted.

If

If it be so, it is not well; yet it is not your Fault that they are admitted; but it is your Fault if you will not do your Duty because other men will not do theirs.

Obj. *But I shall so profess Communion with the wicked.*

Ans. By the course you have taken you have done what was your Duty, to avoid their Communion. You come not to communicate with the Wicked, but with sincere Christians.

Obj. *But by so doing I shall countenance them, and seem to own them as good Christians.*

Ans. By what you have done to amend them, and by what you may still do in continuing to reprove them, you prevent that danger.

There were very wicked Persons in the Church of *Corinth*, such as the Apostle orders to be cast out and delivered to *Satan*; yea at the *Sacrament* there were *Divisions* and *Factions*, and some were *drunk*. These things St. *Paul* reproves them for; but you no where hear him bid others abstain from

from the *Sacrament* becauſe of ſuch men, but he bids them examine themſelves and eat.

IV. *But you ſay, you dare not receive this Sacrament at the hand of a wicked Miniſter, and you take yours to be ſuch.*

It is not well if he be ſuch indeed; and if he be openly ſuch and not removed, ſome others are to blame as well as he. Have you admoniſhed him? Have you again admoniſh'd him? If that would not do, have you complained of him, and uſed all the means in your power to have him either reformed or turn'd out? If this be not done, you have not done your Duty either to him, or your own Soul, or the Church of God. Complain not then of his Wickedneſs, but your own.

Have you uſed all theſe means in vain to reform or remove him? Then if you can conveniently you may remove to ſome place where you have a better. If you cannot, you are to be content, and receive the

the Food of your Soul from a dirty hand, rather than want it. You would not refuse the King's Pardon though a Drunkard or a Swearer brought it you. This Meat nourisheth not by vertue of the hand of him that ministreth it unto you, but by the Blessing of God that giveth it. Take it as from the hand of *Christ* himself, and have Faith in him, and when you have done what legally you can to get a good Minister, you shall fare no worse for a bad one in the end.

Obj. *But though I can find no great Fault otherwise with the Minister, yet this I like not, that he admits scandalous Sinners to the Communion.*

He is indeed to charge all such to abstain from this Sacrament till they declare their Repentance. He is not to admit such, if he know them, till they have declared their Repentance, and made such Satisfaction as the Church requireth. Do you certainly know then that he doth otherwise; and have you acquainted him who

who they are, and ſatisfied him that they are ſo indeed? Uſually ſuch men keep moſt out of his way, and he is leaſt acquainted with them, and hath at moſt but an uncertain Report of their Vices; and they that bring him this Report, refuſe to prove the Truth of it; and when he enquires of the Perſons themſelves they deny it, and he dare not deny them the Priviledges of *Chriſtians*, till he have better grounds to go upon. Or if you are ſure the Miniſter was not ignorant of their wicked Life, are you ſure alſo, that they have not, before they were admitted, given him all the Satisfaction he could in reaſon demand in ſuch a caſe?

You ought to be ſure of theſe things before you cenſure him ſo hardly. And if you be ſure he is guilty, complain of him, after due Admonition, and I am confident this Fault will be amended. But if unfit Perſons be admitted by him ignorantly, and you know of it, and do not inform him better,

better, it is your ſelves on whom this Guilt will lye.

The good Lord grant that we may all more conſcientiouſly do our Duties in our ſeveral Stations, that his Name may be glorified, his Church may flouriſh in Truth and Purity, and Peace and Love may abound amongſt Chriſtians.

Some

Some ſhort Directions *and* Prayers.

WHen you go to examine your Faith by the help I have herein given you, or ſome other, fall humbly before God on your Knees, and heartily ſay;

O moſt glorious *God*, who madeſt me that I might know thee, and knowing thee might love thee, and loving thee might be for ever happy in thy Love; I poor Sinner do here moſt humbly bewail and confeſs my great, and alas, too willful Ignorance of thee: O! for his ſake whom thou haſt ſent to call us out of Darkneſs into Light by his *Goſpel*, even JESUS CHRIST, in whom dwell all the Treaſures of Wiſdom and Knowledge; enlighten my dark Soul by thy Word and holy *Spirit*, with the ſaving Knowledge of the Truth, and incline my Heart firmly to believe it even to

the end. Remove from me all prejudice and blindneſs of Heart; let not the God of this World any longer darken the Eyes of my Underſtanding, or delude my poor Soul to believe a Lye, or poſſeſs me with a deſire of vain Knowledge which profiteth not unto Godlineſs, but enable me daily to grow in all Grace and the Knowledge of thee the only true *God*, and *Jeſus Chriſt* whom thou haſt ſent. Help me at this time to diſcern my Errors, and the Imperfections in my Knowledge and Faith, and to correct them. Strengthen me to hold faſt without wavering the form of ſound Words, which thou teacheſt and not Man; that perſevering ſtedfaſt in the ſame unto the Death, I may receive the end of my Faith, even the Salvation of my Soul, through *Jeſus Chriſt* my bleſſed *Lord* and *Saviour*. *Amen.*

At the end of every Queſtion, conſider well; and if you find you ſo believe, ſay:

For

For ever bleſſed be *God*, who hath enlighten'd my Soul with the Knowledge of this ſacred Truth, and Faith in him: O Lord, encreaſe this Knowledge, and confirm this Faith in me unto the end.

If you doubt in any point, note it well, and ſay;

O Lord, pardon thy Servant, I am weak and blind; open mine Eyes, what I know not teach thou me, by thy holy *Spirit* guide me into all the Truth, for *Jeſus Chriſt* his ſake.

Having noted all your Doubts, take a fit opportunity to conſult your Paſtor for better Inſtruction.

At the end of this Examination, thus pray:

O moſt bleſſed *God*, if my Heart deceive me not I firmly believe all that I know of thy ſacred Truth. Thou know'ſt, O Lord, the ſcantneſs of my Knowledge and weakneſs of my Faith, I moſt heartily beſeech thee to pardon my Imperfections, to keep me from Hereſie and Error, and to ſtrengthen me daily in the true Faith

of our *Lord Jeſus Chriſt.* Let me not reſt in an idle and dead Faith, but make it lively and active in me, purifying my Heart from all Hypocriſie and Uncleanneſs, kindling in me a fervent Love to thee and to thy Laws, working in me by Love an univerſal Obedience to thy bleſſed Will, enabling me to overcome the World, ſubdue the Fleſh with the Luſts thereof, to quench all the fiery Darts of the Devil, to reſiſt all his Temptations unto Victory, to be conformed daily more and more to the Image of *Chriſt*, to be ſtrong againſt all Sufferings and the Terrors of Death, and finally to lay hold on eternal Life, through thy Mercy, and the *Merits of my bleſſed Saviour Jeſus Chriſt.* Amen.

When you are to examine your Repentance and Obedience, pray to this ſenſe.

Moſt great and good *God*, the ſearcher of Hearts and trier of the Reins, who art every where preſent, and from whom no Darkneſs can hide us; thou compaſſeſt my Path, and my

my lying down, and art acquainted with all my ways: there is not a word in my Tongue, nor a thought in my Heart, but thou know'ſt it altogether. My heart, O *God*, is deceitful above all things, and I cannot find it out, neither underſtand the errors of my ways, nor the ſincerity of my Purpoſes, without the help of thy holy *Spirit*. Help me, O my *God*, help me, I beſeech thee, to know my ſelf and the true frame and temper of my Soul; ſhew thou me wherein I have offended thee in Thought, Word, or Deed; grant me a true and a humbling ſight and ſenſe of all my Sins; let not my Ignorance blind me, nor ſelf-love beguile me, nor the common practice of the World delude me into a falſe Opinion of my ſelf and my own Righteouſneſs: but enable me, I humbly beſeech thee, to find out all my Sins, together with all the Aggravations of my Guilt; make me truly vile in mine own Eyes, and heartily ſorry for all my Failings; enable me to hate and forſake every evil way, and to

turn unto thee by an unfeigned Repentance, and a ſincere Obedience to all thy holy and good Laws; that I may have my fruit unto Holineſs, and the end everlaſting Life, through *Jeſus Chriſt* my only *Lord* and *Saviour*. *Amen.*

After every Queſtion pauſe a while, and impartially judge your ſelf; and where you think you have done any part of your Duty, ſay;

Bleſſed be my good *God* through *Jeſus Chriſt*, who by his holy *Spirit* hath enabled me either to will or to do any good thing in his Sight. O *Lord*, I have done all very weakly and imperfectly, and moſt humbly beg thy pardon. If I have done any thing well, not unto me, O *Lord*, not unto me, thy very unprofitable Servant, but unto thy Name, be the Glory, through *Jeſus Chriſt* my *Lord*.

Where you ſee your ſin, lay it in earneſt to your Heart, and ſay;

O *Lord*, I have herein ſinned moſt grievouſly againſt Heaven and before thee, and am not worthy to be called

thy

thy Child: *God* be merciful to me poor Sinner who deserve nothing but Hell and Damnation: O grant me Repentance unto Life, and enter not into Judgment with thy Servant, but pardon my Sin, and lead me in the ways of thy Commandments to eternal life, through *Jesus Christ.*

If you have offended or injured any man, note it well, and take some fit time to confess it to him, satisfie him, and beg his Pardon.

If your Sin be publick and scandalous, think not you have done enough till you have publickly testified your Repentance, as the Church shall require it of you.

When you are in any doubt, resort again to the Minister, confess your Sin freely to him, and crave his Judgment and Directions.

After Examination, pray earnestly to this effect:

O most holy and just *God,* who perfectly hatest all Iniquity, and will not have Mercy on any impenitent Sinner, how should so vile and polluted a Wretch as I am dare so much as to

take thy holy Name into my defiled Mouth. O *Lord*, I am a moſt grievous and abominable Sinner, and do altogether deſerve thy fierce Wrath and heavy Indignation. It is a very great wonder of Mercy, that thou ſuffereſt me yet to live, and haſt not long ſince caſt me into Hell, and given me the Wages of Sin for which I have ſo long labour'd. How many and foul are the Sins which thou haſt now enabled me to diſcover in my ſelf! even the leaſt of this black number is enough to condemn me to endleſs Torments; and whither then would not ſuch a multitude of fouleſt Tranſgreſſions ſink me, if thy Mercies were not infinite, and thy Patience truly wonderful! Yet alas! how few are all theſe in compariſon of thoſe which have eſcaped my Obſervation, but cannot be hid from thine all-ſeeing Eye? And if I appear ſo vile in my own Eyes, how loathſome and abominable a thing muſt I needs be in thine? My Sins (O *God*) are not a few but many, no ſmall Offences, but very heinous Tranſgreſſi-

ons,

ons, few of them rare with me, but moſt of them very often repeated, long continued in, and become even familiar, cuſtomary, and habitual. Yea, O *Lord*, with ſhame and confuſion of Face I confeſs, that I have had ſo little regard to thy Will, that I have even ſinned, as I eat and drink, with all greedineſs and delight. Though thou haſt never been wanting to me in any help to enable me, or any Remembrancer to mind me, or any Motive to invite me, or any Bounty or Promiſe to encourage me; yet have I made a very bad uſe of all thy Goodneſs: and by that very Patience and Forbearance which ſhould have led me to Repentance, I have encouraged my ſelf to ſin the more freely, even without fear, and I may juſtly fear, to the great hardening of my Heart. Tho I have lived long under the bright Light of thy Goſpel, and have thy Word ſounding in my Ears daily, and have thy Miniſters ready at hand to inſtruct me; yet am I very ignorant, and have even hated Knowledge and

deſpiſed Inſtruction, and caſt thy Words behind. Though I have had many ſeaſonable Monitors of my Duty, and felt many motions of thy good *Spirit*, and ſuffered many Checks from my own Conſcience; yet have I turned my Back upon thee, and done almoſt none of thy Commandments. Nay, after the moſt ſolemn Engagements, Covenants, and Vows, I have treacherouſly revolted from thee, rebelled againſt thee, and ſet at naught all thy Goodneſs to me. I have a falſe and treacherous Heart, which hath never yet kept Faith with thee. I find, to the great diſcomfort of my Soul, that I have diſſembled with thee, and gone about to mock thee by feigned Profeſſions, counterfeit Repentances, and hypocritical Devotions. Even now, O *Lord*, I feel not that deep Humiliation, that piercing Grief, that Anger, and Hatred, and Indignation, againſt my Sins, and my ſelf for cheriſhing them, that I ought to have: neither do I find in my Heart, that fervent Love of thee, that true Zeal for

for thy Honour, that hungring desire of Righteousness and Holiness that should be in me. And now, O my *God*, what can I have to say for my self after all this? Why should'st thou not deal with me as I have justly deserved, and reward me with Indignation and Wrath, Tribulation and Anguish? If thou should'st even now instead of accepting my Confession, throw me, in thy just Fury, into unquenchable Flames with the Devil and his Angels, thou wert most just in so doing, and even merciful in taking Vengeance of me so late, when I had so often and long provoked thy Wrath before. O *Lord*, I have nothing to plead in my own Excuse, I have nothing to fly unto, but that Mercy of my good *God* which I have so long abused. O hide not thy Face away from me, but humble my Soul yet more for my Unworthiness; break my Heart into true Contrition, that it may yet be an acceptable Sacrifice unto thee; give me not over unto vile Affections, nor a reprobate Mind;

break

break the dominion Sin hath got over me, for the earneſt deſire of my Soul is to be thy Servant, and only thine for ever. O gracious *God*, we have an Advocate at thy right hand, even *Jeſus Chriſt* the righteous, and he is the Propitiation for our Sins; him thou ſenteſt into the World to be the *Saviour* of loſt Sinners, and haſt promiſed, that no Man ſhall periſh or be rejected that cometh unto thee by him: for his ſake pardon me, for his ſake have Mercy upon me; by the bitter Death and Paſſion of thy dearly beloved *Son* in whom thou art well pleaſed, I beſeech thee, O holy *Father*, to look graciouſly upon me, and blot out all my Tranſgreſſions, and reſtore unto me the Joy of thy Salvation. Cleanſe and purifie my ſinful Soul in his Blood, receive me graciouſly into the number of thine adopted Children, rid me and ſet me free from the power of Sin, and ſlavery of my Luſts; let thy holy *Spirit* rule for ever in my Heart, and deliver me from the Law of Sin and Death in my Members. O ſpeak

Peace

Peace unto thy Servant, and let me yet live to praiſe thy Name; let me not return any more with the Dog to his Vomit, nor with the Sow to her wallowing in the Mire; but work in me a perfect Hatred of all that thou hateſt, and a true Love to all that thou loveſt. Strengthen me by thy Grace to withſtand all Temptations, and to perſevere and grow in Faith and Love, and all Goodneſs, to deny all Ungodlineſs and worldly Luſts, and to live henceforward righteouſly, ſoberly, and godly in this preſent World; patiently and comfortably looking for that bleſſed Hope, and the glorious Appearance of the great *God* and our *Saviour Jeſus Chriſt*, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People zealous of good Works. In his bleſſed Name and perfect Prayer, I here commend unto thee all the Deſires and Needs of my poor Soul, and of thy whole *Church*. *Our Father*, &c.

A Pray-

A Prayer before the bleſſed Sacrament.

O Moſt merciful *God* and *Father* in *Jeſus Chriſt*, who of thine infinite Love and Goodneſs to our poor periſhing Souls, haſt provided for us all things that be needful to us in our polluted and miſerable Condition, where nto we have brought our ſelves by Sin and ſhew'ſt Mercy unto us even when we would have no Mercy on our ſelves: I am here, O *Lord*, proſtrate at thy Foot-ſtool, a vile Wretch, that have again and again deſerved to be puniſhed with everlaſting Deſtruction from thy preſence. And will the great *God* of Heaven and Earth vouchſafe to look upon ſuch a Dog as I? Shall the ſo often offended, diſhonoured, provoked *Majeſty* of the glorious *God*, condeſcend even to invite and beſeech ſo traiterous a Rebel as I have been, to accept of Pardon and Salvation? And ſhall I yet deſpiſe thy loving-kindneſs, O my gracious *God*, and neglect ſo great Salvation as this

this that thou daily tendereſt unto us in the *Son* of thy *Love* and our bleſſed *Saviour Jeſus Chriſt?* When we were gone aſtray from thee the *God* of our Life, and were going head-long to Deſtruction, thou wert pleaſed to open unto us a new and living way by the Death of thy only begotten Son. When we lay polluted in our Filth, and odious to thy pure Eyes, thou opened'ſt for us, in his precious Blood, a Fountain for Sin and for Uncleanneſs. Thou haſt not diſdain'd to admit me poor Sinner into thy holy *Church* and Family by *Baptiſm*, and into a ſacred Covenant of Grace and Peace with thy ſelf through the Blood of the bleſſed Mediator. And even now after ſo many careleſs and even willful Violations of this holy Covenant, thy Mercy follows me with freſh Offers of Reconciliation, and thou haſt invited me to a Feaſt of Love in thy Houſe, and at thy own Table, and on the Body and Blood of thine own dear *Son* and my bleſſed *Redeemer*. O my moſt bountiful *God*, how long have I plaid the wretch-

ed Prodigal, and pleaſed my ſelf in Sin and Vanity, and delighted in diſobeying thy Commandments? How often have I ſet light by the Bread of Life in the Houſe of my *Father*, and preferred the Traſh of this World before it? How often have I boldly and preſumptuouſly, without due Preparation, approached unto thy holy *Table?* And how often have I return'd thence with the ſame unclean Heart and unmortified Luſts which I carried thither? When I conſider this, I tremble to think what Entertainment ſuch a monſtrous Sinner as I have been, might expect from thee. O let me not any longer, through Impenitence and Negligence, loſe the Benefits of thy rich Mercy in *Jeſus Chriſt*. For his ſake pardon all my former Neglects, Misbehaviours, and Breaches of Covenant with thee, and grant me now, good *God* I beſeech thee, ſuch a meaſure of thy Grace as may fit me for this ſacred Ordinance. Once more moſt bleſſed *God*, I am preparing to come at thy gracious Call, but what can I do without

out thy Help? I am clogged with Sin and Corruption, I have ſuffered my Luſts to get the upper hand, and to lead me Captive; O! ſhew thy Strength in my weakneſs, pull down every proud and unruly thing in me that exalteth it ſelf againſt thy holy Spirit; ſtrengthen me henceforward for ever to do thy Will. Awaken and ſtir up my dull Affections to love thee, and praiſe thee for thy wonderful love in redeeming us by the Sacrifice of thy beloved *Son*. O *Lord*, I do now renew moſt heartily my ſo often broken Vows and Promiſes to be wholly thine, O *Father*, *Son*, and *Holy Ghoſt*, for evermore. Accept of me, O my *God*, and let not my great Unworthineſs provoke thee to reject thy poor Servant whoſe Soul panteth after thee. Enable me, amongſt thoſe that keep Holyday in thy Houſe, worthily to ſhew forth the Death of our bleſſed *Jeſus*, even as he hath commanded us, in a joyful and truly thankful Remembrance of his ineſtimable Love, in an abſolute and entire Dedication of our

ſelves

ſelves to his Service and Government, in a total Reliance upon thy Mercy through his Merits, in a cordial Love to him our Head, to all his Members, yea to all Mankind, and even our Enemies for his ſake. And do thou, O merciful Father, for thy dear *Son*'s ſake, herein ſeal unto our Souls the Pardon of all our Sins, confirm and ſtrengthen us in all Grace and Goodneſs, and bring us by the conſtant and conſcientious uſe of this and all other **Inſtruments of Grace, to everlaſting Life, through *Jeſus Chriſt* our *Lord***, in whoſe holy Words I farther beg whatever is needful for my ſelf and for thy whole Church. *Our Father*, &c.

A Prayer after receiving this Sacrament.

O *Father* of Mercies, and *God* of all Comforts, I have this day taſted and ſeen that thou art good, and that thy Mercy endureth for ever. It is well ſeen, O *God*, that thou delighteſt not in the Death of a Sinner, ſee-

ſeeing thou vouchſafeſt ſo vile a Sinner as I am to feaſt my hungry Soul at thy Table, and to drink of the Rivers of thy Pleaſures. For ever bleſſed be thy Goodneſs, and praiſed for evermore be thy Mercies to us poor Sinners in the *Lord Chriſt Jeſus*. O let the deep ſenſe of this thy wonderful Love ever reſt upon my Heart. Let the ſpiritual Reliſh of this heavenly Feaſt ſo delight my Soul, as to render all Sin and Vanity unſavoury and loathſome to it for ever. Let this great Grace and Favour of admitting me this day to renew my Covenant with thee after ſo many Breakings of it, oblige me to conſtant Thankfulneſs, and continual Obedience, to the greateſt watchfulneſs over my Heart, and Circumſpection in all my ways. And as I have been ſhewing the Death of *Chriſt* in this holy Sacrament in the midſt of the Congregation; ſo give me Grace and Strength to ſhew it daily in a *Chriſtian* Life and Converſation, and in the continual mortifying and crucifying of my ſinful Affections

and

and Luſts. Enable me to reſiſt and vanquiſh all thoſe Temptations to Sin whereby I have been formerly conquered. O holy *Jeſus*, I have given my Heart to thee this day, take, I beſeech thee, ſuch a full Poſſeſſion of it by thy holy Spirit, that neither the Devil, the World, nor Sin, may ever again have any part or intereſt in it, nor let me ever deſire to be any otherwiſe my own, than that I may continue wholly thine, at thy ſole Command and Diſpoſal. O good God, pardon all the Infirmities and Failings whereof I have been guilty in the performance of this great Duty. And bleſs, I beſeech thee, this ſacred Ordinance to thy whole *Church*, ſo that Truth, and Holineſs, and *Chriſtian* Love, may ever flouriſh and abound therein. As we have one Faith, one Baptiſm, one *Lord*, one Hope, and profeſs our ſelves one Body by partaking this one Bread; ſo grant us to hold the Unity of the Spirit in the Bond of

of Peace, till we come to the *Church* triumphant in Heaven, through him who loved us, and hath waſh'd us in his Blood, even *JESUS CHRIST*, our only *Lord* and *Saviour*. Amen.

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